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AUTUMN
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ISSUED
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Journal of
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HORIZON LINES
AN EDITORIAL

Prayer as a Scientific Experience of Consciousness



PRAYER is the oldest and most widely diffused of all religious rites and observances. In the beginning it was closely associated with the magical rituals of primitive worship. The *Rig Veda*, the most ancient of the religious writings of India, is concerned largely with prayers, ceremonies, and offerings associated with the gods of the Hindu pantheon. In Egypt the mortuary rituals formed the basis of an elaborate text which was later unified in *The Book of the Dead*. The instinct to pray began with fear and supplication, but has unfolded with the evolution of man until it reveals solemn admiration and wonder. The story is a long one, but we shall examine certain landmarks which indicate the unfoldment of the prayer-concept.

Ancient man lived in a state of perpetual astonishment. He was on the threshold of learning, and a strange world unfolded around him. He was scarcely aware of the reality of a world within him, so his original orientation was external. He beheld the rotation of the seasons, the phenomena of the heavens, the risings and settings of the sun and moon, storms, great catclysms, and such natural disasters as fires and floods. From bewilderment came such mixed emotions as hope and fear, joy and sorrow, pleasure and pain. He did not know the reason for his existence, nor could he rationalize the changes in his own estate. He lived utterly dependent upon the resources of

Nature. He migrated in search of food, and suffered the penalties of his ignorance. The world around him was alive, for activity meant life, and activity was incessant. Not being able to conquer life, he was forced to acknowledge his dependency upon its moods and ways. Then, as now, he accepted himself as the standard of universal intelligence. If there was a mind in space or in the earth or in the sky, it was like his own. It hoped and feared as he hoped and feared, and it even occurred to him that this larger mind could die as he died. Animals, birds, even trees and rocks could have minds. They could love and hate and nurse ambitions and aspirations.

In the life of the tribe, experience directed the main course of events. Some men were stronger than others and revealed more native skill. Gradually, the strong came to command, and the weak seemed to be born to obey. The tribal chief defended his dignity with a stone ax, and when he grew infirm he was defeated in open combat, and lost his honors, if not his life. Further experience taught that the old, while a debit in some respects, had certain virtues or powers denied to the young. The elders could remember years long past and were the natural historians of the tribe. Memory included a record of useful experience, and the advice of the old was sought and considered. Primitive humanity particularly honored the mystery of generation, and woman's place in aboriginal society was higher than in later cycles. The woman was the mother of all living, and she had her rights which were inalienable. The early brood family was a matriarchal structure. Man was wise, but woman was intuitive. Man was strong, but woman had a strange, subtle strength of gentleness. All these values contributed to man's philosophical orientation in his primordial wilderness.

The sky and the earth suggested an immediate analogy. They were father and mother of the wandering children who populated the globe. Father-sky was a great chief with all the attributes of temporal sovereignty. He carried a larger stone ax than any man could lift; and when he struck the rock, lightning came forth, and when he grumbled in his rage, the air was filled with thunder. A strong chief was a power deserving of honor. His will could not be questioned. His decisions were final, and his laws were absolute. There was only one difficulty. No one knew the laws of this great chief. He could be venerated, but he could not be explained or his ways interpreted. At a time when strength was the measure of survival, anything that was large and powerful was worthy of honor. The great bear was worthy of honor, also the saber-tooth tiger, and the shaggy mammoth. Yet there were other creatures, small and timid, that had another kind of wisdom. They had a wondrous way of survival. They knew when

the hunter was near, and preserved themselves by keenness of scent and swiftness of foot. Thus, in the beginning it was evident that there were two kinds of wisdom: the wisdom of the strong and the wisdom of the cunning.

The various honors and dignities normally commanded by the chief of a tribe were considered appropriate to the invisible god-chief who ruled over Nature. Prayer in the form of supplication was proper when approaching any superior, and early prayers were mostly in the form of petitions and propitiations. They were centered upon immediate problems of survival, and as the concept enlarged and a powerful agency of evil was introduced it was also a good policy not to offend malignant beings. The gradual rise of a priesthood of natural psychics and mystics led to the formalization of worship. These priests brought messages from the gods and, in turn, carried the petitions of believers to appropriate deities. The complete rituals of that time included fasting, self-mutilation, sacrifice, penance, offerings, fertility rites, marriage ceremonies, and specified rituals for the dead.

At an early date magic came to be involved. The fetish and the talisman were introduced, and these are still highly important from a psychological point of view. Common objects, such as bits of shell, bone, feathers, and small rocks, had no particular virtue by the mere fact that they existed. If, however, they were combined according to a formula and the finished product was blessed by a priest, the result was a powerful amulet which could contribute to self-preservation. Thus, a supernatural factor was introduced by which ordinary articles ceased to be ordinary. Mystery caused the believer to accept the fetish as a valid symbol of a divine force available to the human being. The end to be attained was a positive statement of faith. This faith was based upon a formula which, if followed exactly, resulted in the capturing of a magical agent. Even today relics are regarded as having a peculiar virtue on a religious level because of associations.

The human being was seeking a source of strength beyond himself. He did not have faith in that which he knew or understood. He did not believe that his own slender resources could sustain him through periods of extraordinary stress. If, however, he could depend upon a source of security superior to his own nature, he gained courage. With the help of God or of powerful spirits, he was invulnerable. By experience he observed that faith could work wonders. It did not occur to him that his new-found resources came from within his own nature. He accepted the obvious solution. Holding the fetish firmly in his hand, he was a new man. He could vanquish his enemies, endure pain and hardship, and survive the conspiracies of tribal living. Others

accepted also the importance of his fetish. Enemies might easily have destroyed him, but they feared to approach one who carried this powerful symbol of the divine favor. The savage thus freed himself from the sense of isolation. He was no longer alone, one against the world. His God was with him and he was not afraid.

In the classical civilizations, religious rites and ceremonies were refined and elaborated, and supported by contributions from theology and philosophy. God was no longer merely a strong tribal chieftain, although some of the older attributes survived. The gods of the Greeks were superior Grecians, with keen appreciation for everything that delighted the Greek soul. The Olympian hierarchy still feasted, but music, art, literature, philosophy, science, and religion were also pleasing to them, and they bestowed many favors upon their favorite dramatists and scholars. Philosophy also reinterpreted the god-idea. There was more emphasis upon comradeship between deities and mortals. God was the good friend, the instructor, and the enlightener. He was served by Muses, who could be invoked by the skillful and the learned. The natural democracy of Greek temperament was reflected in the naturalism of their religion. Private worship was the exception rather than the rule. Except in major matters, it was not assumed that the divinities could be appropriately summoned to the assistance of men. The gods would protect their cities, guard their sacred institutions and mysteries, and favor the ruling houses. The private citizen could go to the temples and petition the spirits dwelling there to give him a safe journey or to cause his wife to be fruitful or his business to prosper. Trades and professions had their guiding and ruling spirits, and it was proper to seek their blessings with proper ceremonies.

Greek philosophy in general sought to honor both gods and men. The deities were not unapproachable, nor was man expected to grovel before them. Worship was a ritual in which a son approached his father for guidance and direction. The Hellenes were not much given to fear of evil. They enjoyed living, and assumed that heaven approved. Penances were rare, but conscience was quick, and those who believed in their own hearts that they had disobeyed usually made reasonable amends. Much the same policy prevailed in Egypt, in ancient India, and in old China. There was no conviction that man was a sinner. He made mistakes, but the deities that fashioned him must have known his shortcomings and held no lengthy grudges. This was a golden age in which men grew without excessive fear, and found expression more normal than repression. Obviously, neurotics were not so common, and there seems to have been comparatively little religious frustration.

Although Socrates was accused of lacking respect for the gods of the Athenians, he was a devout man with a profound respect for the spiritual powers at the source of life. So likewise was Plato and Aristotle, although the latter is not generally regarded as a man of piety. From Thales and Pythagoras to Boetius, the Greek scholars held lofty convictions about the divine substance and Nature, and built their philosophies upon the reality of spiritual causation. When they prayed, they asked for wisdom and the courage to live moderately and honorably with their fellow men. They petitioned the Muses for inspiration, and the household gods for a happy and contented home. They celebrated the State festivals, and firmly believed that the gods desired to be understood rather than simply venerated.

The gradual decline of classical civilization resulted in a lowering of educational standards. As philosophy lost its sphere of influence, man's concept of life became increasingly personal and self-centered. He continued to venerate, but he lost his contemplative mood. The form of prayer changed with the times, and was influenced by the rising conviction of the reality of evil. Men supplicated Deity to protect them from a darkness and negation that threatened to close in and destroy their souls and minds. The thoughtful may become concerned, but they are less likely to be afraid. In some strange way the world came into the keeping of fear, sin, and death. When Justinian closed the schools in Rome, the effect was immediately apparent. Morality and ethics declined, and Western culture passed into those Dark Ages, during which there was little of beauty or of hope available to mortals. Deprived of a positive inspiration and limited by intolerable restrictions, the periods produced a profound neurosis which revealed itself through an elaborate symbolism of witchcraft, sorcery, and demonism.

If the Greeks overemphasized naturalism, the men of the Dark Ages came to be possessed by a profound theological pessimism. Individually and collectively, prayers were supplications of the helpless and the hopeless. Only continuous vigilance could preserve the immortal soul from the shadow of perdition. Strangely enough, all this repentance and self-abnegation did not result in a noble era. Men were not better; they were simply more frightened. This may have been due in part to the then-prevailing belief that human beings could not be good, that they were born in sin, and conceived in iniquity. Yet, wars continued, injustice prevailed, and human relationship were devoid of dignity and charity. Historians have chosen to neglect this chapter in European history as unfruitful and utterly depressing.

With the Renaissance and the Reformation, there was a marked change in the public attitude. Medieval man retained some of his fears,

but he also restored some of his natural hopes. The quest for spiritual reality took on a more positive appearance. God had certain noble and beautiful purposes which man might hope to understand, at least in part. It was assumed that corruptions could be of mortal origin, and that man's inhumanity to man was a satisfactory explanation for the misfortunes of temporal existence. The concept of a good man rising triumphantly into the grace of God refreshed the spirit and enriched the heart and mind. Here again the tone of prayer was altered. The petitioner besought the immediate grace of the spirit, and the older heavenly autocrats gave place to a divine parent, whose sternness concealed the deepest and warmest of affections.

The modern world drifted inevitably toward the enlargement of man's physical estate. He emerged as the natural lord of the mundane sphere, and was so fascinated by his dawning sense of self-importance that he lost interest in the mysteries of his spiritual origin and destiny. The forms of religion continued, but their influence over conduct was weakened. The discovery of America, the colonization of a vast hemisphere, the revival of arts and sciences, the consequent upheavals in the Church and State, and the private citizen's increasing participation in politics and government all contributed to an objective focus of attention. The material world became increasingly real and significant, and the invisible sphere of causes and principle retired still further from daily experience. This was the beginning of that era in which prayer was directed toward the attainment of material success and security. The transition in the public mind did not solve the pressing need for consolation in times of adversity. Progress simply brought new adversities or complicated those that already existed. It was only natural that the spiritual resources of the universe should be invoked for the gratification of personal ends and ambitions. The idea was not new, but it reached obsessing proportions. Divine help was implored for every scheme that human ingenuity could devise. Prayer became a substitute for enlightened living. Man did as he pleased in this world, and prayed for salvation in the next world; nor did he even sense his own inconsistency.

To a large measure, this trend carried on into recent times. Materialism was, to a degree at least, a revulsion against practices which had already lost much of their ethical validity. Those of upright heart and mind could scarcely accept a religious concept which violated both conscience and natural instincts. Not long ago, I briefly discussed this problem with two young emancipated intellectuals, who were firmly convinced that religion was the most reactionary and frustrating of human institutions. These young folk, suffering from that starry-eyed tension which accompanies fanatical devotion to a minority cause, in-

sisted that prayer was a survival of archaic superstitions. I asked them how they would evaluate the practical effects of prayer in the character and conduct of outstanding citizens. What would they substitute for the solemn dignity of George Washington kneeling in the snow of Valley Forge asking the guidance and strength of God in moments of great decision? What of Abraham Lincoln, his gaunt frame bent in humility as he prayed in his study while the sound of the Confederate guns rumbled in the air of Washington? What of Mohandas Gandhi, India's little saint, whose entire struggle for the independence of his people was moved and sustained by his spiritual conviction? The only answer the young materialists could offer was a sniff and the casual observation that if these men had kept quiet for a few minutes they could have worked all these things out for themselves. From experience, it would seem that we must beg to differ. The best and truest works of men have originated in prayerful communion with the great power at the source of life.

Two World Wars, a terrible depression, and a series of atomic blasts have undermined the self-sufficiency of modern man. He has clung to the security of his own works as long as he could. He has found little of solace in the unfolding panorama of his mechanistic accomplishments. He has a new fear, or, more properly, a number of fears. He is afraid of himself and the consequences of his own conduct. He is afraid of his neighbors and his business associates. He is afraid of want, of sickness, of loneliness, of life, and of death. His fears are more real than those of his primitive ancestors. His mind has elaborated his anxieties; and as he thinks more, he is more concerned. It is sad to realize that mortal weaknesses usually impell toward religion. Why is it not possible to find our spiritual lives when we are happy, successful, and healthy? There is something in the mortal fabric that resists internal growth while external affairs proceed satisfactorily.

In the last ten years there has been a widespread increase in prayer. Groups and societies have been formed to advance this cause. Many perplexed and burdened persons have either returned to their churches or made religious affiliations. Prayer is increasing in the home and among young folk, yet we cannot accept in the old way. We demand proof and evidence that prayer is beneficial and does make available a real and living power. Thus, there is talk of approaching the subject scientifically, of keeping records, and accumulating statistics. Such reports as are now accumulating seem to indicate a positive conclusion. Man has found a means of restoring himself by one of the oldest of all rites and rituals. Prayer appeals to the modern truth seeker, because it is an individual and personal act of worship. Each man or woman prays according to his own needs and requirements. Perhaps there is

considerable selfishness involved, but under various symbolisms the petition is still for internal peace—peace of mind, peace of soul, and peace of spirit. Captured as he is in a materialistic culture, man cannot visualize peace except in terms of adjustment to pressing needs. His worries and fears involve employment, income, debt, sickness, and incompatibility. From these he asks deliverance or a sufficient insight so that comfort and consolation may be his.

If we combine ancient and modern thinking in an effort to understand the *modus operandi* of prayer, we come to certain conclusions. Human beings collectively have always experienced a profound insecurity. They know in their souls that they are not sufficient to their own needs. They must depend in some way upon a superior power, and they have learned through tragic experience that they cannot find the strength they need on a material level. In time of emergency, environmental patterns collapse. The only real security is associated with an internal apperception of values. Man is afraid to be alone, but if he has the deep and sincere conviction that God is available to him he is no longer a deserted creation. Through the positive belief in God, the devout regain their belief in themselves. Faith gives courage, and justifies that courage under every kind of stress. Prayer is more than an escape from insecurity. It is a sincere stand upon principles of good, truth, and beauty. It causes the devout to become intuitively aware of realities which had previously been ignored. The moment we begin to realize the victory of divine principles over mortal confusion, we begin to see evidence of the integrity of our convictions. Looking through the eyes of faith, we perceive more clearly the magnificent fabric of the world. We convince ourselves because we have opened ourselves to a new perspective. God, wisdom, and truth may be known or seen if we believe in them and become attentive to the more gentle and gracious mysteries of living. Alcoholics Anonymous has demonstrated beyond all reasonable doubt the value of sincere prayer in the rehabilitation of character. The man who has not sufficient faith in himself is still capable of a deep and abiding faith in the God-power. He thus receives a realization of his own submerged potentials. With God's help, he can win his battle.

Perhaps on a psychological level prayer works because it changes the internal polarity of the person. The inner sense of weakness is transformed into a sense of strength. This strength is bestowed or imparted from an absolute source which cannot be denied or questioned. Once affirmed and accepted, this strength is felt, known, and believed. The individual feels that he has made a powerful alliance, and that a divine supply is open to him and will remain accessible as long as he keeps faith, serves truth, and practices the principles of his religion.

Thus a powerful moral incentive is also bestowed, and better living ensures a better life. Faith conserves resources, and the person is no longer the victim of anxieties and morbid anticipations. He has more energy with which to plan and to build. He becomes a more agreeable human being. He is kindly, honorable, sincere, and well-intentioned. Under such conditions, the world around him is also transformed. Opportunities come to him; he makes new friends; he is better respected, and he has greater regard for himself. It is not difficult to testify to such improvement or to demonstrate its reality and effectiveness. He is a better person because he has an inner guidance.

From these obvious results, positive statistics can certainly be gathered. It can be proved that man has not outgrown the need of God or the need of spiritual consolation. Prayer is the beginning of meditation, and as it proceeds in its natural way there is a victory of internals over externals. Man has an interior existence, which is lighted by spiritual grace. If he lives in this light and according to this light, he shares in the everlastingness of the spirit. To thus share is to be sustained and guided. The power of prayer is the formal statement of faith over fear. Once the life has made this decision, it will be richer, happier, and more purposeful.

Endurance Test

According to Pharionus, when Plato read his treatise on the soul, Aristotle was the only one to remain seated until the end of the reading. All the other auditors rose and went their way.

By Way of Definition

"Were an Asiatic to ask me for a definition of Europe, I should be forced to answer him: It is that part of the world which is haunted by the incredible delusion that Man was created out of nothing, and that his present birth is his first entrance into life." — *Schopenhauer*

A Fatiguing Thought

"It's the work between meals that tires us out." — *Mark Twain*

A Rare Ailment

"Can it be possible that genius, like the pearl in the oyster, is only a splendid disease?" — *Heine*

The Fable of Cupid and Psyche

THIS celebrated myth was written by the Platonic philosopher, Apuleius, and was included in his well-known work, *The Metamorphosis*. It is not certain that he originated the story, which may have been based upon earlier traditions, but he certainly ornamented it, perfected its form, and bestowed it upon the world. It will be interesting to examine the old fable from which was derived the term *psyche* as it is used by modern psychologists. Again, the mysteries of the soul were explored before the time of Apuleius, and these researches influenced the structure of the fable. The myth of Cupid and Psyche symbolically sets forth the opinions then current among the learned concerning the nature of the psychic self.

Psyche has been described as wonderfully and transcendently beautiful, yet she remained alone, for none, either noble or commoner, sought her for a wife. They were content to admire her divine form and attributes, but regarded her as too remote for human affection. Thus, this lovely virgin sat desolate in her home, and came in the end to despise her own beauty, because it separated her from all the normal associations of living. Psyche was the youngest daughter of a noble king and queen, who reigned in a remote country. Her two elder sisters, lacking transcendent attributes, were happily married, but in their hearts they were jealous of the radiant Psyche. When Psyche's plight was no longer endurable, she was carried by a divine agency from the top of a lofty mountain, where she stood alone dissolved in despair, to the depths of a beautiful valley, where the adventure began which forms the structure of the fable.

In the Platonic theology, three orders of gods are distinguished according to their natures or qualities. In the first order, they partake of intellect alone; in the second, of intellect and soul; and in the third, of intellect, soul, and body. The last are referred to as mundane deities because, through the principle of body, they are united to the vast form of the universe. In the fable of Cupid and Psyche, the king, her father, was the intellect, and the queen, her mother, the soul of the world. Thus, the beautiful world in which she lived was above the mundane sphere, a paradisiacal garden, the abode of supermundane beings. The Greeks recognized the soul as the product of a union of intellect and experience. In this case, however, experience is to be understood as the internal knowing of a creature uncontaminated by in-



—From an old print

THE UNION OF EROS AND PSYCHE

volvement in the mystery of generation. The Greeks also held that the human soul originated in the union of the intellect and soul of a parental star, from which it descended to become embodied in form and to which it reascends by the mystery of redemption. The sisters of Psyche were fantasy, or imagination, and nature, by which term was implied the urge to generate or to produce. Although the youngest of the three daughters of intellect, Psyche, or reason in this case, was set apart from fantasy and nature, and for her was reserved a more wonderful destiny.

The descent of Psyche into a lovely and verdant valley signified the motion of the soul toward the mundane condition of being, or em-

bodiment. At this stage of the fable, however, Psyche was not part of this valley, but merely a visitor, who, wandering about, discovered a glorious palace, which had not been constructed by mortal architects but by the gods themselves, and these divinities had further glorified it with all art and beauty. When Psyche trod upon the floors of this palace, she found them covered with gems flashing with light. The palace represented the material universe, the jewels were stars, and the invisible voices were those divine agencies which the soul, still undefiled, could hear and understand. Apuleius thus writes of the palace: "The other parts too of this wide-extended and regularly-disposed palace were precious beyond all price; and the walls, being every where strengthened with bars of gold, were so refulgent with their own splendor, that even in the absence of the sun they made for the palace a day of its own; so bright were the bedchambers, the porches, and the folding-doors. The furniture too was answerable to the majesty of this abode, so that it might very properly be considered as a celestial palace, built by mighty Jupiter for his correspondence with mankind."

It was in this strange and majestic house that Psyche met and married an invisible being. She could only know him through the senses of hearing and touch. This mysterious husband was Cupid, or Love. Thus it happened that lonely Psyche fell in love with Love, whom she could not see. As long as she obeyed Love with perfect faith, she dwelt in blessedness, but later she listened to the advice of her sisters, imagination and generation. They advised her to explore the form of her unknown husband; and by so doing, she fell from the level of sacred Love to the level of profane love. When she had solved his mystery, Cupid flew away, and Psyche was cast down into the mundane sphere. From that time on, she wandered about with a kind of stumbling or reeling, as though she were sickened.

The soul is in its natural and proper abode when it exists in the state of pure desire. The Greeks taught that the noble desires of the soul were for truth, the invisible beauties of the divine world, and for reunion with the blessed gods. This is Goethe's "eternal feminine," the sublimity which moves each creature toward the fulfillment of its own intrinsic nobility. If the soul becomes corrupted, this is the most terrible of all sicknesses, for it distorts character from within the person and leaves him the victim of the intemperances of his own impulses. Pure impulse, like pure desire, belongs to the world of divine powers. It is important that imagination should destroy Psyche's security. Under the term *fantasy*, she began to dream of desire as gratification, and built a false image of her own form and its relation to Love. As her own appetites and instincts awakened through doubts, Love flew away, and her life became a long and perilous questing for her lost Love.

The concept of Love as presented in the fable must be defined. No earthly passion is implied, for Cupid represents the tranquillity of the soul, which is unaware of its own existence. Pure Love is selfless, for it instinctively permits itself to be absorbed in the object of its pure desire. While Psyche was true to Love, she had no doubt, for she was not concerned with herself, but only with Love. Doubt changed the pattern and forced the soul back to the consideration of its own estate. Convinced that she had been cheated or deprived of her rights, Psyche broke her sacred obligation with Love. She was thinking of herself and of what Love owed her. Cupid satisfied her demand, and then vanished, because pure Love cannot survive doubts born of fantasy. Psyche learned one thing, however; Love was beautiful, with the appearance of a god, and her desire to find him again was strengthened.

In terms of psychology, the soul, as the invisible complement of the body, and the source of human desires, is also a guardian or guide which leads the personality to the unfoldment of its own potentials. It should be understood from the fable that as surely as Cupid was invisible to the soul, in like manner the soul is invisible to the body. In the myth, soul knew body only as a voice or a shadow which could be touched. Each of the parts being partly incomprehensible to the other complicates the relationships between them. The soul of itself has no concern with the interests of the body, for it can endure apart from body, having a life of its own. Body, on the other hand, although it can have an existence without soul, can have no rational life except that which is bestowed upon it by its own psyche. By this, it is demonstrated that the soul is superior to the body, for if being is bestowed by the gods, well-being is bestowed by the soul.

The Greeks referred to a kind of love that was according to the nature of essence, and another kind which was according to the nature of substance. The term *essence* further implied *essential* or *of reality*. Affection for reality inclines the soul toward union with eternal essence; in this case, the essence of pure beauty. In turn, beauty is the emotional experience of perfect harmony and order. The instinct to achieve the beautiful and to be united with it describes Psyche's questing after her lost Cupid. The student must clear from his mind the familiar concept of Cupid as a cherubic infant as portrayed in modern art. In the fable, Cupid was a resplendent being possessing the nobility of perfect proportions. Thus Love, by flying away, deprives the soul of its internal intuitive experience of universal harmony.

Essence is archetype, the perfect number and form, and in this symbolism there are certain parallels with Buddhism. Although it is not generally assumed that Buddhist teachings emphasize the love-principle, it is present under the term *compassion*. The trend is al-

ways away from the personal and toward the universalization of the emotional content. In simple words, compassion is unselfish love, and to this degree it draws the center of awareness toward self-forgetting service of common need. The compassionate Buddhas of the Northern System are dedicated to the liberation of suffering humankind. They have become the teachers, the illuminators, and the spiritual guides of mankind. In them love is perfected insofar as man is capable of recognizing perfection. This is Love according to essence, for all things that are essential are universal.

Psyche, seeking for her lost Love, also involves the symbolism of the relationship between the human soul and the universal soul. As bodies have a tendency to return to the earth to which their substances belong, souls have a tendency to ascend toward union with the universal principle from which they came and to which they must ultimately return. The interval between the personal and the universal is to be measured in terms of conscious experience. The personal must diminish in order that it may attain union with that which transcends individuality. Psyche ultimately yearned to be possessed by Love, and, like the Islamic mystic, she hastened toward the embrace of essential beauty. She fulfilled the purpose of her own existence by restoring essence within herself. The practical lesson to be learned from the fable is the danger of ulterior motive on the level of affection. The moment self-centeredness is awakened in the soul, it loses the purity of its own emotions. The childish love of the immature person must be slowly transformed into the childlike Love of the wise. Wisdom includes the ability to relinquish the personal, and in this way to gain a larger victory. We seldom lose that over which we no longer exercise possession. To the degree that we release others, we gain from them a voluntary loyalty and regard. To release another is to make possible a richer and less-pressureful relationship. No one can give joyously and spontaneously if he is required or obligated to maintain a certain attitude. The soul in quest for its beloved holds nothing for itself. By this natural and inevitable renunciation, it experiences pure or essential Love. Psyche attained this end as the result of the adventure of losing and finding. By loss, she discovered the value of that which had been taken from her. With this memory of a superior blessedness locked within it, the soul strives again for perfection, and in the fullness of time accomplishess reunion with eternal Love.

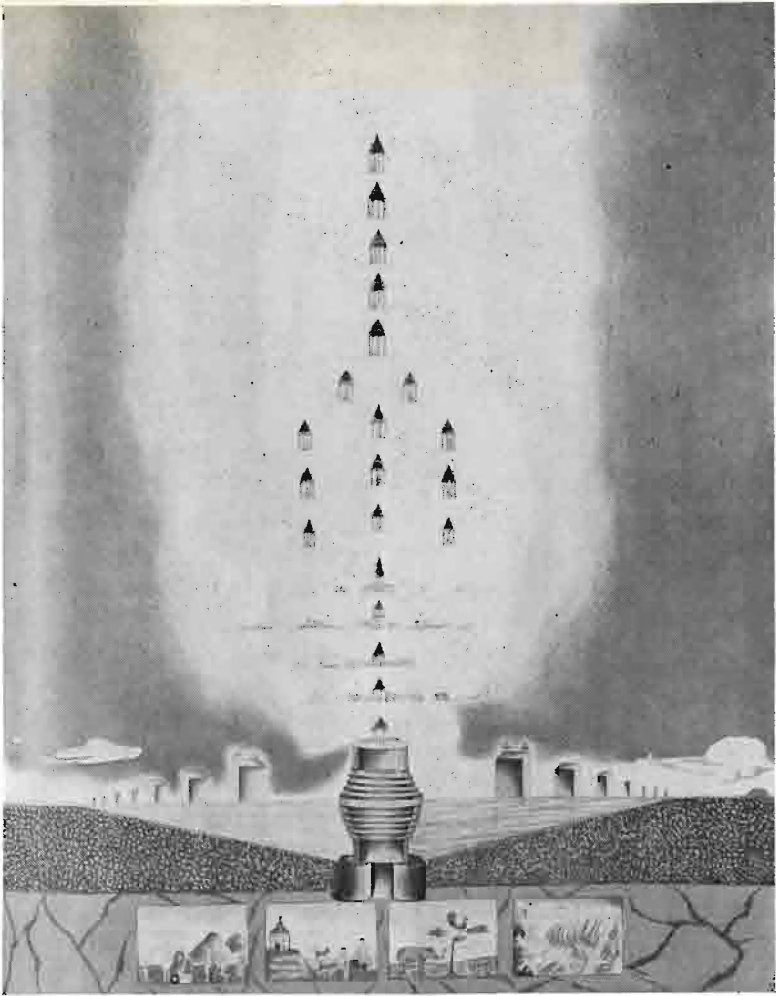


The Buddhist Concept of the Universe



WE have recently added to the Library of our Society a curious and beautiful book, *The Thirty-Seven Nats, A Phase of Spirit-Worship Prevailing in Burma*, by Sir R. C. Temple, Bart., C. I. E. The work includes a number of native illustrations from several sources including the India Office. Most of the reproductions are in the original colors, heightened with gold. Although Burma is a Buddhist country and its religion is based upon a combination of the teachings of the Northern and Southern Schools, the life of the people is strongly influenced by Animism. As Sir R. C. Temple points out, Animism in Burma is a worship of spirits called Nats, and differs in no important essentials from the ghost and ancestor worship of other nations. The thirty-seven Nats which predominate in the popular faith include, therefore, beings of human and nonhuman origin which have come to receive popular worship and veneration among both the cultured and uncultured people of the region. Even the strongest Buddhistic stand against Nat worship has had no avail, and shrines to these spirits are to be found on the outskirts of all villages and towns.

Among the illustrations in the book we are considering are several dealing with the Buddhist concept of the universe. It should be borne in mind that Burmese Buddhism is a mixture including elements drawn from Brahmanism and Hinduism and the indigenous Animistic cult. Thus, we do not have the philosophy in its purest form, but, even so, there is much of interest in both the text and figures. We reproduce herewith three of the larger illustrations by native artists. One deals with Buddhist cosmogony, another with the Burmese concept of hell, and the third with the somewhat uncertain effort to



—From *The Thirty-Seven Nats*

THE HABITATIONS OF SENTIENT BEINGS ACCORDING
TO THE BURMESE, BASED UPON THE BUDDHISTIC
CONCEPT OF COSMOGONY

represent the terrestrial globe. The last shows a moderate amount of European influence.

The first figure, setting forth the habitations of sentient beings, is thus described by Sir Temple: "The accompanying illustration shows how the Burmese imagine that the Earth and Heavens are inhabited. Below the earth are the four infernal regions. In the centre of the earth rises Mount Meru (Myinmo) with its ruby feet and its faces—

ruby to the south, gold to the east, and silver to the west. At the foot of Mount Meru lies the habitation of mankind. High on the Mount, three-fourths the way up, above the abode of the *balus, nagas, galons* and other imaginary creatures, lies the Heaven of the Four Great Kings, Zatumaharit. At the summit lies Tawadentha, the Heaven of the Thirty-three, whose ruler is Thagya Nat. Immediately above it in space lies Yamabon, the Land of Yama, the Restrainer; then Tuthita, so often visited by Buddha while on earth; then Nemmanayadi, ruled over by Man Nat (Mara, the Evil Principle), whose merits in former lives were so great that all the evil he does cannot bring him down lower; and next Wuthawadi, the highest heaven occupied by generating beings. Above these come the sixteen abodes of the Byamma Nats, the real angels of the Burmese, sentient beings who are corporeal but ungenerated. Above these again are the four abodes of the perfect or formless sentient beings, which are not depicted for obvious reasons. The names of all these abodes will be found accompanying the plate representing the Sentient Beings according to the Burmese."

The meaning of this diagram in Hindu and Tibetan Buddhism will later become more obvious by comparison with other figures and charts. The intent is to represent diagrammatically a qualitative ascent of planes or worlds, each of which is inhabited by an order of life invisible to us, but nevertheless real and substantial. It will be noted that the design suggests a kind of tree of which Mt. Meru is the central trunk. Human beings live around the base of this tree on the sacred continents. The earth therefore forms a lotuslike support for the entire cosmical structure. Below the earth are certain illusionary abodes where the sins of those who have not attained to inner realization are expiated. It is important to bear in mind that Buddhism does not know anything of the Western concept of hell and damnation, even though the figures and symbols seem to imply such a belief. Punishment is an internal experience which can be represented symbolically with all the complexity and visual intensity of a Dante's *Inferno*. The individual causes his own suffering, and under the hypnosis of his own negative beliefs undergoes trials and tribulations which, however, always lead back to rebirth and further opportunity to discover and experience the Doctrine.

In line with this concept, we must interpret the description which accompanies the illustration in our book. "In the centre are those who are undergoing various punishments. Below these is depicted an unfortunate about to enter and begging for mercy, and near him is to be seen another who is reluctant to go forward and is being dragged and goaded onward. At the bottom of the picture is Thagya judging the deceased; behind him are the four executioners. At the four corners



—From *The Thirty-Seven Nats*

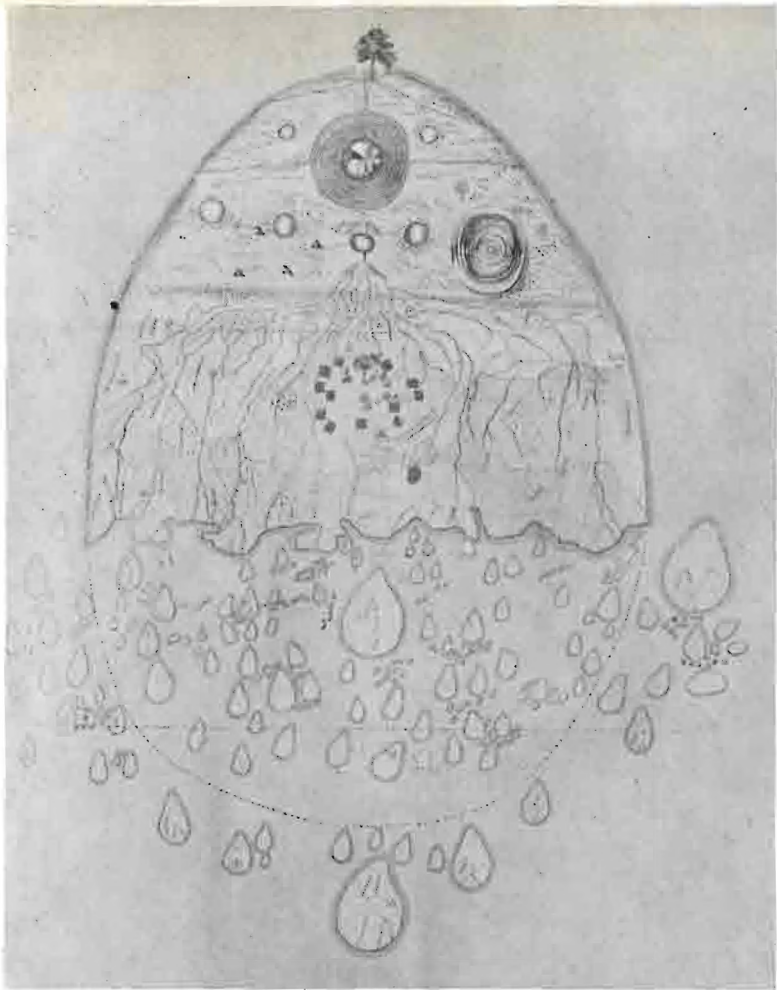
BURMESE CONCEPT OF THE INFERNO, SHOWING THE
PUNISHMENTS FOR VARIOUS SINS AND CRIMES

are the abodes of the four great executioners—Yamahla, Yamada, Yamaka and Yamamin, the abode of the last being represented as empty.” It is not certain that Sir Temple realized the deeper meaning of these figures. If by the four executioners is understood evil thought, evil action, evil desire, and ignorance, we shall not be far from the original concept. When man sets in motion destructive tendencies, he must inevitably face the consequences. His actions become his tormentors and afflict him with a diversity of disasters, until, through realization, he liberates his own consciousness. Our illustration, like the

elaborate judgment of souls in the Egyptian *Book of the Dead*, or the Last Judgment of Christian theology as pictured by Michelangelo on the wall of the Sistine Chapel, is an attempt to unfold a doctrinal concept and not a literal place or condition.

Eastern nations do not take easily or quickly to foreign ideas. Thus we observe in the third illustration from Sir Temple's book that the map of the terrestrial world shows traces of medieval geography as it is to be found in European maps of the 15th to 17th centuries. The world, according to Burmese Buddhism, consists of four great islands located in space and essentially similar. Of these, the southernmost is inhabited by human beings. The accompanying map represents this fourth continent called Jambudvipa, named from the jambu tree, which is appropriately placed at the top of the egglike diagram. The upper section of the map shows the region which lies to the north of the great belt of Himavat, or the Himalaya mountains. Here are seven lakes, the central one of which is called Anotatta, where grows a beautiful lotus. All the rivers spring from this vast lake, and, after flowing in concentric rings around it, branch off. The river which flows southward makes fertile the abodes of mankind. At the right of the upper section is a curious design resembling a large rosette. This is Mt. Meru in the midst of seven bands of great mountains. The entire region north of the Himalayas is a world of fantasy and mystery and wonder. Here are the dwellings of the great saints, and wonderful cities which men can visit only in their dreams and visions. This fairyland is peopled with spirits and celestial beings who may, for proper cause, visit the lands of mortals, but always return to their own remote domain.

Below the Himalayan band and watered by the rivers of the north expands the proper abode of mortals. Some geographic opinion is here displayed. Various countries are shown in different colors, with their presumed boundaries. In the center of this area is the bo tree under which Buddha received illumination, and this is surrounded by small squares representing sacred sites associated with the religion. Below the continent itself is ocean, dotted with small islands, the largest and most central of which may represent Ceylon. These islands, incidentally, are the abodes of foreigners, as all continents except Asia are merely dots and spots in the Burmese mind. The islands entirely outside of the hemisphere were too remote even for the imagination of the artist. He did manage, however, to introduce the Tropics of Capricorn and Cancer by dotted lines, but evidently had no comprehension of their meaning or true location. The general concept of the map has been called "natural geography." It was based entirely on the relation of Burma to the familiar landmarks of the region. This map



—From *The Thirty-Seven Nats*

A BURMESE MAP OF THE WORLD SHOWING TRACES OF
MEDIEVAL EUROPEAN MAP-MAKING

shows a curious combination of traditional and geographical factors, and is of permanent interest to students of Eastern folklore.

The version of universal theory held by the Chinese and Japanese Buddhists are similar to those of India and Tibet. However, the Tibetans extended the concept along metaphysical lines with remarkable agility of imagination. According to the Lamas, there are many universes, each of which has its proper allotment of time and place within the mystery of eternal space. Every cosmic system is supported

by a warp and woof of subtle air appropriately symbolized by crossed thunderbolts. This air, which is described as blue, is a living, vital essence filled with energy of incredible strength. On the crossed thunderbolts rests a vast sea, from which all life originates. For each of the planets there is a foundation of gold, lotuslike, which rises from the depths of the great sea. Upon one such foundation stands the earth, the axis of which rises at the northern pole to form Mt. Meru. The four continents expand from Meru out into the vast ocean, and each is, in turn, supported on a golden base in the shape of a tortoise. Waddell, in his *The Buddhism of Tibet*, is of the opinion that the Hindus used the tortoise because, to them, it represented a massive solid which could float on water. Between the central mountain and the expanding continents were seven concentric rings of golden mountains. Between each of the zones were oceans. In general, the concept suggested a huge, open, four-petalled lotus, the golden center of which was Mt. Meru.

The entire solar system was girded by a double wall of iron, which the Lamas calculated to be $312\frac{1}{2}$ miles high. Beyond this double wall was only space and an eternal darkness, until one reached the boundary of another universe. The accompanying diagram, from Beal's *Catena of Buddhist Scriptures*, is indicative of native art relating to the subject. In this case, Meru and its bands of mountains are represented as square, and the orbits of the sun and moon are shown in relation to the zones of mountains on which they move. The inverted pyramid above, with various symbolic houses and trees, are the heaven-worlds, which converge on the peak of Meru. Beal shows 31 heavens, but the approved Buddhist number is the highly significant 33. The four continents are oriented along the sides of the great square. Below is the world of men, with appropriate scenic embellishments. There is something highly reminiscent of Plato's description of the great city of Atlantis, with its seven walls and bands, and in the midst the sacred mountain of Poseidon. All these figures are types of mandalas, through the contemplation of which certain internal experiences are released in human consciousness.

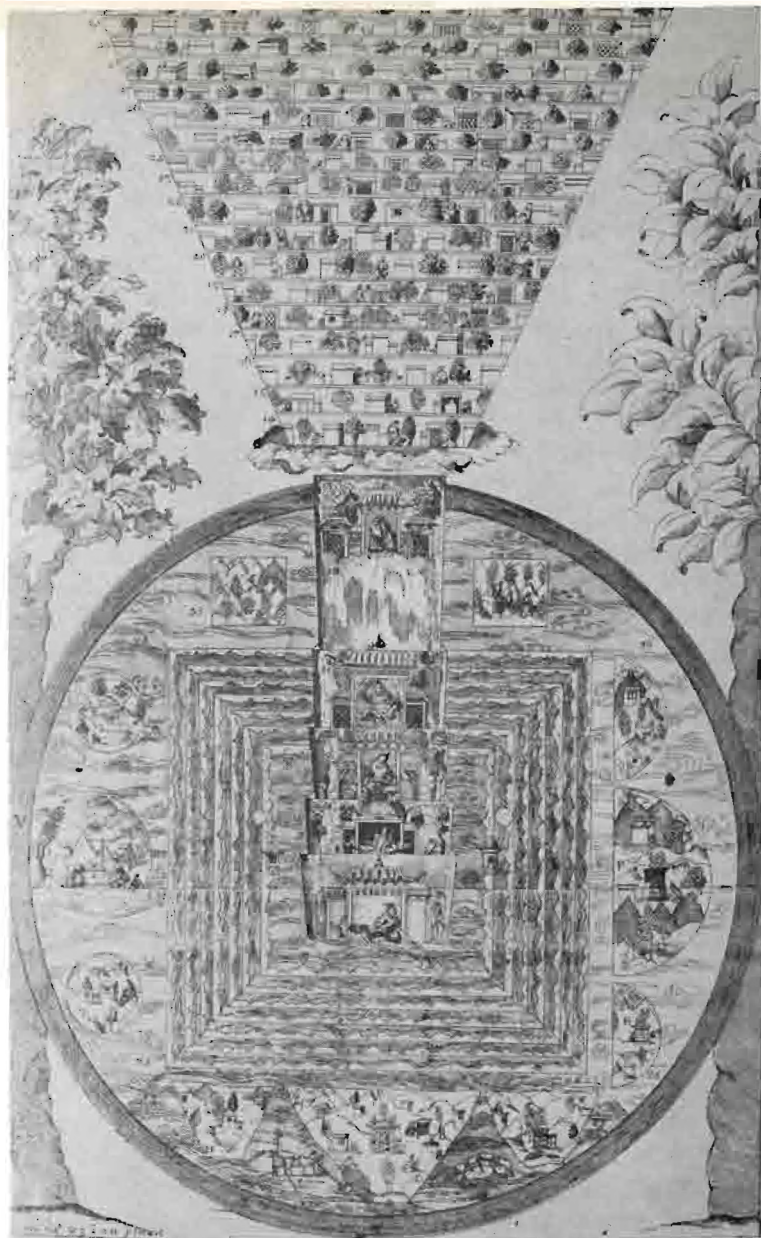
The Northern Buddhists divide every universe into three general regions in terms of qualities of consciousness. The lowest is the region of desire, and in the grossest part of this region is the physical earth. Above the earth are six devalokas, where dwell various orders of gods, or demigods, called devas. This is the sensual region, where everything is governed by desire, emotion, and illusion. The second region is called the heaven of Brahma, and consists of 16 worlds, again grouped into 4 regions of contemplation. Here we have an analogy to the 4 principal Yogas, or means of attaining internal reality. This is

called the unsensual heaven, because in it life is governed by internal realization, and those abiding there have transcended the limitations of the sensory perceptions. The third region is the abode of formlessness and consists of 4 qualities, the highest of which approaches the true state of nirvana.

Entrance into these higher abodes is made possible by a "godly birth." As man increases in wisdom and understanding, he is born again. Each degree of growth is the beginning of a new existence in a state of consciousness appropriate to the attainment. When passing out of physical life, the pious Buddhist ascends to the sphere of the qualitative universe which his merits and demerits have deserved. Typical of the heaven of the good man who has not yet attained liberation is Indra's Paradise. This region has a golden atmosphere, and in its superior part is the palace of the god Indra. Those who merit birth in this Paradise dwell in a rainbow-world, the air of which is filled with perfume and the music of heavenly singers. The description is reminiscent of the approved Summerland of many religions. Like the Elysian fields of the Egyptians, it is the fulfillment of devout hope and aspiration. There is one difference, however; it is only in a Buddhist Paradise that souls are required to attend school. This would detract seriously from the Westerner's admiration for the "happy land."

To the Occidental, also, heaven implies a sense of permanence. Once it is attained, all is well forever. Not so with Buddhism. To remain in Paradise, the fortunate being must maintain his virtues and even enlarge them. Especially it is needful to remain humble, gentle, patient, and devout. There is the story of a certain king, who, having ruled long and well, merited by his karma that he should be born in Indra's Paradise. After a time, this king said to himself: "I am a man of extraordinary virtue. I am certainly wise and worthy of respect or I would not have been born here." As pride grew within him, the king suddenly found himself reduced to a lower state. Indra's Paradise faded away, and in its place was a world of pain and suffering suitable to the king's selfish reflections.

Even the celestial beings, devas and spirits, are subject to the loss of estate if their minds and hearts are deflected from noble thoughts and contemplations. Thus the invisible lokas, like the earth itself, are but temporary dwelling places. Only nirvana, the unconditioned, the eternal, and the unchangeable, endures forever. Until this is reached, the being exists precariously, sustained only by the substance of his own virtues. By extension, it is obvious that the lokas, or heavens, are not really places at all, but states of consciousness. A man



—From *Catena of Buddhist Scriptures*

THE FORM OF THE UNIVERSE ACCORDING TO
THE DOCTRINE OF LAMAISM

may win and lose heaven in a single moment. He always exists in a world which is the sum of his own psychological entity. Happiness and misery originate within him, and these moods become intangible atmospheres in which he must exist. As he changes his concepts and convictions, these atmospheres are immediately transformed.

The ancient system did not include any clear concept of the Bodhisattva doctrine, which was introduced at a later date. Gradually, the celestial abodes were reinterpreted as levels of consciousness originating in transcendent beings called Bodhisattvas. These beings, exoterically 5 and esoterically 7, were the projections of the 7 modes, or qualities, of universal consciousness. These were united in the sovereign power of the Celestial Buddha, Amitabha, the Lord of Enlightenment. In this way, Buddhism overcame the difficult problem of attempting to locate the heavens, paradises, and hells within the formal structure of the universe. By changing the concept of place to that of quality, all conditions could be everywhere always. Man became aware of a condition by becoming like it. Thus, the old sage found heaven in hell, and hell in heaven. The vast magnetic fields of Bodhisattvic consciousness interpenetrated every condition of space and even permeated each other. They could be conjured into reality by the magic of the mystic doctrine. The disciple was not required to journey to some remote part of the cosmos in order to find the abode of the gods. He internalized his faculties and powers, and immediately experienced union with the spiritual quality of a Bodhisattva.

Each of the Bodhisattvas had an essential keynote in the form of a radiant virtue. Manjushri was the "sweet voiced" of eternal wisdom; Maitreya, the all-loving server of mankind; Vajrapani, the source of the great strength of reality; Avalokiteshvara, compassionate mercy for all that suffered; and Samantabhadra, the simple experience of the all-goodness of the Law. The Bodhisattvas are represented as both immanent and remote. They are as near to man as his own works, and as distant as his faults and limitations. Seated upon their lotus thrones, they remain forever in contemplation, deep in the eternal state of the principle which they personify. They cannot be approached merely on the level of wisdom, nor can any science solve their mystery, unless it be the eternal science of the Kalachakra. In popular worship, prayers may be addressed to them and offerings made upon their altars. In the sacred writings it is stated that the first act of true worship is sincere believing. To the Lama, there is a subtle sympathy between the believer and the object of his belief. Even believing is an experience of consciousness and the foundation of all that follows. The second step is the way of good works. To sincerely believe is to obey. The devout person gains enduring merit by

acts of service performed in the name of reality. Always, service must be in the spirit of essential truth. The Buddhist never persecuted, condemned, or criticized the beliefs of others; rather, he sought to strengthen the good in each, thus honoring the one Good which shines through all. Proper service must be without pride, without hope of reward, or ulterior motive. The good deed is done because it is a good deed and needs the doing. Ever humble, inclined to silence, never argumentative, and teaching largely through example, Buddhist missionaries visited many strange and dangerous lands, and there planted the seeds of the lotus of the Good Law.

In the universe of essences and principles, the magic of becoming rules supreme. The Bodhisattva Manjushri veils by his symbols the mystery of the ever-becoming of wisdom. He carries in his hand the sword of quick detachment, and men recognize their nearness to his essence when they hear the sweet voice of inner guidance. The path of wisdom is through him, through the dream to the great awakening. Every teacher of the Doctrine speaks with this sweet voice, and all their voices together and all the voices that have never sounded are his. The difference between worldly wisdom and divine wisdom is strangely represented by the difference in voice. There are words that are spoken from the mind, and they may be stern, and other words from the heart, and they may be impetuous and critical. There are also words spoken from the body, which are soulless and without power. The sweet voice is always the speech of the teacher-father-brother-friend. It is moved by the secret desire only to do good and to do it lovingly and simply, and its power is heard in the voice.

The universe of the Bodhisattva Maitreya is keyed to the experience of renunciation. It is the mood of the faithful servant, willing to sacrifice his own destiny to serve the ignorant and the needy. Yet there is nothing in this concept which suggests the Western concept of sacrifice inspired by duty or fierce resolution. In Buddhism, it is sacrifice by ever loving. Even the gods and the Buddhas and the sanctified souls never forget those who still sleep in the shadow of illusion. So these exalted ones turn back from the road of life to rescue and teach and inspire. When the father sits down with his children to instruct them, he must turn back and join them in consciousness or he cannot lead them forward to the light. So many teachers do not realize the pressing need for simple guidance. Child-souls must be nourished on the levels of their own capacities. The school teacher working with the young, the old man sharing the wisdom of experience with his grandchildren, these are under the power of the Maitreya ray. They have turned back from their numerous activities to help others. In the same spirit are all who sacrifice

their own ambitions, giving of their time and energy that their fellow creatures may have guidance and consolation. Always, service is the keynote, for without the action the word is dead.

The universe of Vajrapani is the experience of inner strength over outer circumstances. Again, there must be a firm believing. When we realize and accept that the Law is an eternal foundation which can endure, and we take our refuge in that Law, we inwardly experience a certainty that preserves us from all tendency toward weakness or despair. To be firm in the Doctrine is to have a sufficient faith, to trust all upon truth, and to live simply and gently sustained from deep sources within the self. This is the strong rock upon which the house of faith must be built. Supreme strength is revealed, not through power or authority, but through absolute sufficiency. This is the strength that sustains all good works, and frees the inner self from fear and hope. Where faith is real, fear is unnecessary, and hope has already been transformed into a glorious certainty.

The Bodhisattva Avalokiteshvara is the power which sees into hearts and beholds the locked lives behind the masks of form. Because it is all-seeing, it is all-understanding, it manifests itself as the instantaneous apperception of the good in all creatures. There is no longer friend or foe, great or small; there is only the seeing of the self within. Because of this, the works of mercy are possible. Avalokiteshvara states again the line of the Beatitudes: "Blessed are the merciful." We think of mercy as the forgiveness of sin. To the Buddhist, it is the recognition of the seed of virtue which is locked within the darkness of ignorance. In the Eastern way, it is better to serve the golden seed of good than to oppose the phantom form of evil. The universe of mercy unfolds around and within those who have experienced it as a reality within themselves. Thus they come to the sweet-knowing of compassion, as represented by the gracious form of Kuan Yin, Lord of the Waters of Life.

The Bodhisattva Samantabhadra is the experience of the absolute unity of life and of the Good. Here is the release from the illusion of diversity. All life is one, all beings are one, all creatures are one, and the one is the Eternal, made known through its radiant son, the Dhyani Buddha Amitabha. To experience the absolute oneness of space, the absolute identity of self with all, is to become this Bodhisattva. It is a vast achievement, which must begin by building bridges of belief between ourselves and those about us. Here is perfect sharing and the firm foundation for the glorious experience of indivisible truth. As the monk gathers his robe about him and seats himself in meditation, so the self gathers all selves into its own nature, and then through illumination distributes its own self through all other selves.

In closing this paper, there is one more point we should understand. The Easterner is not by nature aggressive. He does not believe in the obvious use of force of any kind, spiritual, intellectual, moral, or physical. He has proved to his own satisfaction that only internal serenity and peace can free his life from the bonds of ignorance and make possible complete service to his fellow man. It is hard for the West to sense strength in quietude, but the Buddhist realizes and profoundly accepts that the Supreme Power, the God of man and Nature, is ever silent, and in silence rules creation. This is the divine example, and it is good that men should follow it in their own works.

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Man's Unconscious as a Directive Force

PART II — INTERPRETATION OF ITS SYMBOLOLOGY

BY HENRY L. DRAKE

THE most difficult aspect of any dream is the symbology which it employs, for the language of the dream is not our everyday language. It, like the unconscious, is more archaic and closer to Nature, although occasionally it is direct, as was the case with Socrates' guiding voice. Symbology may be regarded as that heritage of the race which leaves mankind a record of its long forgotten past. Thus, to understand dream symbology is a life study, demanding a capacity for interpreting not only the voluminous mythologies of man, but symbolism wherever found.

It has been established that certain symbols which frequently occur in dreams have special significance. The following discussion of particular symbols will give an idea of the scope of this subject. It must be kept in mind, however, that the interpretation of dream phenomena must always be guided by an understanding of the laws of the psyche as well as of the dreamer's personality and life situation.

Animal figures have a symbolic significance. The elephant has to do with things material, including the concept of money as a value. The cat deals with feminine emotion, and on the lower level involves some danger, or sensuality, while on the higher level it portends to some aspect of regeneration. The lion implies some element of power and courage. The whale, a very basic symbol, represents a swallowing up, or an encompassing, of some aspect of the dreamer. The snake, in its more ominous aspect, deals with generation and sensuality, but can also represent regeneration, wisdom, or the wise counselor.

The mythologies of man, especially the gods they portray, comprise a vast reservoir of dream symbology. The gods of Mount Olympus have been long forgotten, yet it remains a fact that man today dreams of Zeus, Apollo, and Pallas Athena, just as an Athenian of the Golden Age might have done. When Pallas Athena, the goddess of wisdom or her companion, the owl, appears in a dream, it has to do with the concept of wisdom in relation to the dreamer. All such sym-

bols may be regarded as most significant. Other important symbols are the pearl, which, when strongly represented in a dream, points to some important truth; the star, indicating guidance; the crescent, which has a positive meaning but usually represents some situation to be striven for; the clown, by which the unconscious endeavors to portray some aspects of the personal self, or persona. The rainbow bridge symbolizes rationality. Thus, if one is seen walking under this bridge, it may imply that the individual is too rational, and must approach life more through the feelings by building this lesser function into an expressive one in life.

Several examples of actual dreams will suffice to show how these symbols may indicate problem-areas in a person's psychology or life situation. A young man dreamed that his father had become ill from jungle fever while hunting elephants. This indicates that, at the subjective level, the man's psychology was receiving too much stimulation from the aggressive, materialistic aspect of his nature; whereas, from the objective standpoint, the symbology deals with his father. The problem here would lie with some difficulty at the level of physical values, or business connections.

Another instance is the case of a man who dreamed of fighting and conquering a lion by severing the lower jaw from its head. A large human figure stood by the side of the man—representing the Selfhood of the conqueror—and said: "You are very strong." The case history of this dreamer shows that in spite of many challenging circumstances he was able to conquer, through effort and courage, the severe problems which his life presented. This dream was of the powerful archetypal form, and hence, carried the energy making it possible for the dreamer to overcome his problems in spite of many dangers.

One of the most profound and interesting discoveries concerning the phenomenon of dream interpretation is the fact that dreams of children will often reveal more of the psychological relation between parents than do the dreams of the parents themselves. Perhaps one reason for this lies in the fact that the psychology of very young children is essentially an expression of the parents' general state of being. The psychological development during the early years of life is not yet sufficiently strong to equalize the more powerful expression of psychic forces released from the psychology of the elders.

An actual example of this is the case of parents who, although having much in common, had a serious marital problem which, after a year of analysis, was no closer to a solution. Then one morning the young son informed his mother that he had dreamed of a large, dark, damp cave in which he saw an enormous, majestic snake. This

symbol did not appear in its sometimes ominous and sensual form, but rather in its less dangerous aspect as counselor. The mother was seen in the dream to enter this cave, whereupon the snake spoke, saying: "You should be all that I am and take me from this place." The mother then fled from the cave, screaming back to the snake: "You know nothing of these matters." To which the snake replied: "You have been here but for a short time, whereas this realm has been mine from eternity."

During the analysis there had been many important dreams, yet this dream, as was obvious from the way she reported it to the analyst, seemed to affect her in an unusual manner. After reflecting upon its meaning, and with the aid of the analyst, she no longer saw the snake as an awesome creature, but as a symbol representing her own latent love-nature, which was not well expressed in her objective relations. Because of a puritan background which had been impressed upon her as long as she could remember, and still was by her aged mother, a full and beautiful love-nature had been so repressed as to become dark and clammy. The ancient wisdom of the snake in these matters of generation and regeneration was thus so symbolized as to impress upon her the real source of the difficulty in her marriage. As a result of her seeing, feeling, and understanding the true implications of this rather obvious and important dream, the home situation was markedly improved.

In Jungian analysis, the interpretation of dreams has an important part in recognizing and dealing with two fundamental aspects of the psyche: the "shadow" and the "soul-image." The shadow represents latent capacities—either positive or negative—in the psyche. By virtue of the fact that we are not aware of them, such aspects are often of insidious and negative import. Most frequently dreams endeavor to make an individual more conscious of his shadow side, and when this occurs, the symbology taken on by the unconscious appears in the form of a niggardly character, a boxer, a slimy bull, or some comparable creature.

An example of a negative shadow dream is that of a young lady of social standing who dreamed of a horribly grotesque red man who drove her away at tremendous speed. This dream was archetypal in its potency, and as the years passed the young woman found that one of her greatest problems was to control a desire for that extreme sort of social life that ends in debauchery. The positive side of the shadow aspect is illustrated by the dream of a man who saw himself ascending the steps of a massive temple, larger than St. Paul's and more beautiful than St. Peter's. It was, in fact, a pagan temple of the Mysteries. As

he approached the top step, he saw shafts of golden light streaming through the beamed ceiling. Crossing the temple floor were two ancient men conversing quietly on subjects which, judging from the divine appearance of the men, had to do with the most important and solemn concerns of man. The dreamer felt as if he were to become a part of this in some way. But the shadow element in the dream, being always that most difficult to know, did not allow him, at the time, to become aware of what his specific function was to be. The case history, in this instance, reveals that this man became prominent for his philosophic interpretation of theology.

The soul-image refers to the masculine-feminine polarity in the psyche. Psychology today has substantiated the fact that the psyche of man expresses objectively in physical form as positive and male, whereas the subjective part of his psyche functions at the psychical level as negative and feminine. The exact reverse of this situation is the condition of woman, whose psyche, while expressing in the physical world as negative and feminine, possesses male or positive qualities at the subjective level. Without this twofold polarity, the concept of anything like completeness and wholistic psychology would be impossible, for then the individual would be but a half-being, having no part in the other half of Nature.

Thus it is that when in the case of a man there is some incongruity within the subjective feminine nature itself, or in its relation to its other half—manifesting as the man himself—then the unconscious presents feminine, or anima, figures to him. Such figures take the form of women—young or old, crafty or simple, beautiful or ugly. When a man dreams of a woman in the form of an anima figure, something is being said to him in relation to his own subjective feminine nature. The purpose may be to make him conscious of certain defects in his own feminine understanding and appreciation of life, or to improve certain capacities which he already possesses in these regards. This type of dream for a woman is known as the animus dream. It presents masculine figures and is to the same end as the anima dream for a man.

After mastery of the shadow and anima-animus figures has been achieved, more difficult archetypal symbols present themselves for redemption and inclusion into one's total psyche. Two basic archetypal symbols are the Old Wise Man and the Magna Mater, the great earth-mother, which stand for the spiritual and material principles respectively. These symbols have a counterpart in philosophy best illustrated by the yang and the yin of Chinese philosophy, or The Way Up and The Way Down portrayed in the writings of Heraclitus. More gen-

erally, they are the positive and negative aspects of Being wherever they appear in Nature.

The great earth-mother image may appear in many forms: the matronly woman who is considerate of our interests, the old hag who would warn of disaster, or the stately friend who would counsel us on sublime matters. Similarly, the Old Wise Man may be represented by different figures. An example of the latter symbology is found in the following dream. There was an elderly man who had been suffering for several years from a serious bodily ailment. The medical profession had given him up as gone on several occasions. The doctors were not aware that this man was accustomed to having an occasional dream in which a very ancient and apparently wise figure appeared and assured the elderly and good man that his time had not yet come. Finally, the man dreamed that the ancient figure appeared clothed in black and more somber than usual. The dreamer found himself in the middle of a large and rapidly moving stream. This river, in fact, was the Styx which must be crossed by everyone in death. There, he was endeavoring to balance upon a part of a tree—the tree of life—as it twisted and turned in the river. This time the old man simply said to him: “I must go down the stream for a few days on an important mission, then I shall return to take care of one who has been living on borrowed time.”

Within ten days, the elderly man had passed, and while his last days were accompanied by tremendous suffering, there was not the slightest sign of complaint or regret in regard to the rapidly approaching end. It was my privilege to have known this man for a good many years, and although he always bore a kindly appearance, during the last days and especially during the last hours of his life, he seemed actually to take on a certain radiance and saintliness. This man seemed truly to understand the nature of pain and of death, because of the particular dreams he had experienced. Through having understood many important dreams, he had acquired a certain contact with philosophy, and hence, was fully aware that his reverses and physical pain during his last years were actually a catharsis and preparation for an even nobler life. To die as this man died was in itself a victory.

The archetypal symbols, along with the anima-animus and shadow figures, are among the most important forms that dreams can take. The full meaning of these symbols is in most cases never completely built into one's active psychic life, dealing as they do with the most involved problems of human relations and philosophy at their highest levels. But he who adds to his general comprehension of life an application of their meaning can hardly fail to profit therefrom.

Perhaps the greatest deterrent to man's self-unfoldment is man himself. We do not like to think upon it, but the fact remains that mankind generally does not want to grow. For integration literally means a kind of death or passing away of certain psychic forces within the human nature, and one hesitates to allow such partings, even though they mean that some greater value is then presented through which energies may express.

A simple illustration of this is the case of a young man whose father had passed shortly after his birth. He was raised by a too loving mother, the devouring aspect of the *Magna Mater* being far too prominent in her psychology. His two sisters, who were much older, were of the spinster type, although they, to the ill-fortune of the young man, possessed a strong emotional capacity. As a result, the young man was dominated by a powerful feminine influence. Thus, when he reached manhood and had to begin to face life on his own, it became obvious that he could not endure even the problems which faced the younger person without complete support from his mother and sisters. Shortly after his friends and associates and he himself began to be aware of this, he had the following dream.

He found himself in a sailboat on a small, beautiful bay, surrounded by high hills well landscaped with gorgeous homes. Here all was peaceful and calm, but as the boat approached the entrance to the bay, his feeling of security in the calmness and pleasantness of his surroundings came to an end. At this point the bay joined the ocean—the great sea of life—and there he saw that all was not smooth and calm. The ocean was rough, the waves high and ominous. How fortunate it would have been if the young man could have dreamed that even in his small boat he was not afraid to venture, at least for a distance, into the sea. But instead, he saw himself frantically turning the boat around and heading for more placid waters. In this man's psychology, new energies could not flow in, for he had failed to provide an adequate condition for them by his failure to give up the negative influences which surrounded him.

In the study of the unconscious, there is a certain danger of becoming engulfed in its vastness, which is greater than suspected. It is entirely possible to become too identified with the reports from the unconscious by accepting too fully, and without reservation, dream reports. Man, being an individual, is not, therefore, to identify himself completely with the forces welling up into his conscious life from the less known aspects of his psychology. For dreams, having been aptly referred to as organs of the soul, carry a power difficult to comprehend by one who is not fully conversant with dream phenomena.

Nevertheless, one ought to observe what the unconscious presents, working with it for one's betterment, rather than being mastered by it.

Where, in all of this, lies the therapy—that end results sought—the cure and integrating influence inherent in the psychic power of dream phenomena? It lies, first, in understanding what the unconscious wishes to reveal, or what the dream wishes to compensate for. What aspects of the soul's potential for growth and betterment are being neglected? The aim of the soul is a wholistic expression of its entire nature; it does not permit that any facet of its abilities be indefinitely disregarded. Once dreams have made us aware of the soul's necessities, it is the responsibility of the dreamer to observe, to feel, to analyze, and to intuit the meaning of the facts revealed by the dream symbols in relation to his further development.

From this point forward, the dream and the analyst or counselor can be of little assistance. Growth is especially an individualistic process and can therefore be attained to the fullest only through the efforts of each individual. There is no vicarious overcoming of our shortcomings. Therefore, when the demands of the unconscious are once fully recognized, accepted, and checked by all of our faculties to determine their rightness in relation to our needs—it then becomes our responsibility to work out the implications involved. This leads directly to the next step of unfoldment which can then be presented by further dream phenomena. Herein lies the therapy inherent in the dream's psychic energy. And not until what is already understood is built into a constructive pattern of life need one look for further assistance.



A Touch of Inconsistency

"Religion has constantly inspired art; but artists have rarely been saints."

—*Carmen Sylva*

Words to Remember

"Never brood! You are a man, remember; not a hen." — *Epictetus*

The Old Autocrat

"Philosophy does not look into pedigrees; she did not adopt Plato as noble, but she made him such." — *Seneca*

The Pen is Mightier

"The ink of the scholar is more valuable than the blood of the martyr."

—*Mohammed*



—From *History of Art in Ancient Egypt*

The Pharaoh Seti, with the attributes of the god Osiris, paying homage to Amen, the Great Divinity. Living rulers and the sanctified dead were often associated with the Osiris cult.

The Soul in Egyptian Metaphysics

ALTHOUGH much of their wisdom remains locked in hieroglyph and symbol, the Egyptians were an old and wise people. Dedicated as they were to the deepest religious and philosophical speculations, the priests and scholars of ancient Egypt were not deficient in essential learning. By *essential* we mean that which is concerned with essence and principle rather than with substance and appearance. It is not easy to answer the simple question: What did the Egyptians know about the human soul? Translators have not concerned themselves too much with the metaphysical speculations of the past, and have been content to restore the more obvious parts of mythology, history, and chronology. There is also indication that in different periods of their development the Egyptians changed their opinions, and a survey of their surviving literature reveals certain inconsistencies. Can we say, however, that modern culture is in large agreement on the meaning of the word *soul*? Certainly, there are several schools of thought, and even the advancement of scientific procedure has not led to a conclusive or inclusive definition.

We know that the immortality of the soul or a vast extension of its existence in a life beyond the grave was assumed by the authors, compilers, and editors of the mortuary rituals. There is also much to indicate that their doctrine of immortality influenced the daily living of the Egyptians, and caused them to unfold a system of morality grounded in their religion. Mariette Bey, sometime curator of the Cairo Museum, writes: "As for Egypt, human life did not finish at the moment when the soul departed from the body; after combats more or less terrible, which put to the proof the piety and morals of the deceased, the soul proclaimed *just* is at last admitted to the eternal abode." In the ritual of *The Coming Forth by Day* (*The Book of the Dead*) are found such lines as: "I shall not die again in the region of sacred repose," and "Plait for thyself a garland; thy life is everlasting."

James Bonwick, F. R. G. S., points out frequent references to what he calls "conditional immortality." In other words, the life in the afterworld must be earned or desired or sought after with great diligence. Even in this religion, those who are worthy to be saved are called the Elect. Hence, the numerous prayers presented by the deceased or his survivors are usually supplications to the divine powers that the soul may live. In one place the ritual causes the dead man to cry out: "Let me not die with the king who lives for a day." In another place the petition for immortality is presented in the words: "Let me partake of thy everlastingness." The goddess Nut, as the bestower of the water of immortality or the fruit of the Tree of Life, is another testimony to conditioned immortality. Apparently, it is within the power of this deity to deny her gifts and thus deprive the soul of future existence in the Elysian fields.

The Egyptologist Lenormant has emphasized another important detail of Egyptian psychology. He noted that in the rituals the soul no longer retained its name, but was referred to under the name of the god Osiris. He writes: "In fact, the end of the prayers which they pronounce for the dead, the supreme beatitude, consists in the absorption into the bosom of the universal pantheism, the fusion and identification of the soul with the divinity which resides in the entire world." This is seemingly sustained by a tablet inscription which promises the soul certain benefits when it "joins itself to the gods." It is not certain, however, that the Osirification of the soul of the dead actually indicated its reabsorption into the nature of Divinity. It might also imply that the soul had attained the condition of an embodied god and, therefore, had powers of intercession and might properly be given a restricted kind of worship by those still living in the world. There is much, also, to suggest that Indian philosophy reached Egypt at an early date. The Vedas contain such hymns as "Place me, oh

Purifier, in that divine, unchanging region, where perpetual light and sunshine abide ”

The Egyptian practice of mummifying their dead was involved in their concept of immortality. They usually represented the soul in one of its aspects as guardian or protector of the tomb and the sanctified remains of the deceased. They seemed to feel that the psychic nature found comfort or consolation from proximity to the mummy. The belief certainly existed that the soul would ultimately be reunited with the body in the resurrection which followed the Last Judgment and preceded the dissolution of the world. In their practical ethical code, they assumed that the transition of the soul changed neither its character nor its appearance. In the ritual, when the scribe Ani and his wife entered the judgment hall of Osiris to be tested, they were represented according to their normal earthly forms. In all probability, the prevailing belief assumed the perpetuation of personal identity, otherwise there would have been little need to bury a man's utensils and clothing and even food in his grave.

At certain periods in their development, the Egyptians certainly drifted toward an acceptance of the doctrine of metempsychosis, but the rituals hardly indicate that it was prevalent. Probably it was reserved, as in most classical nations, as a teaching for the wise, whose inquiring minds sought deeper explanations for the mystery of death. Charms, talismans, amulets, and spells were calculated to protect the soul in its transition, which again hints of conditional immortality. The ethical implications are deeper, however. Among most primitive peoples, there was a marked distinction between the accidents of life and the intents of living. The young man did not become a member of his tribe or nation simply by reaching maturity. His citizenship had to be earned, and could be withheld if he failed in the trials and tests to which he was subjected. It was only a reasonable extension of this idea to consider death an accident, but immortality an intent. It also must be deserved. The physical world was the pronaos of the Eternal Temple. Nobility of character and integrity of conduct justified a good hope for the afterlife. Even the virtuous man, however, had to be further tested and proved before a jury of his peers before he became an active citizen of Amenti.

Alfred Wiedemann, in his *Religion of the Ancient Egyptians*, stated that the followers of the Osirian cult developed a doctrine of immortality which in precision and extent surpasses almost any other that has been devised. After death, the body of the deceased was given to professional embalmers who mummified the remains and caused it to become an Osiris. It will be remembered that this deity was



—From the Library of the Philosophical Research Society, Inc.

Section of a hieratic papyrus, representing the judgment of the soul of the dead before the enthroned god Osiris. The deceased, second figure from the right in central panel, has his arms raised to form the symbol of the Ka, by which it is to be known that he is present as a soul and not as an embodied person.

usually represented as a mummy. The symbol for the physical body after the departure of its higher nature was called the Kha, and the ideogram for this was a dead fish. It is important to remember that in the religion of this people the fish was therefore a symbol of mortality, probably due to the rapidity with which it putrefied.

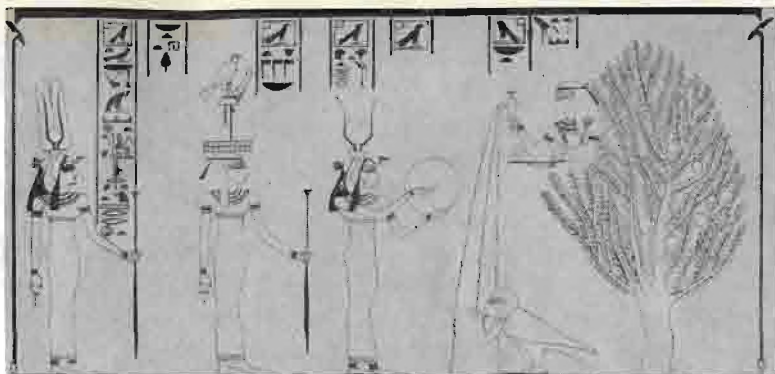
Although there are some inconsistencies in the various Egyptian records, it was customary to consider that the soul, which departed from the body and had an existence in a more subtle state, was not a simple entity, but a very complex, composite creature. It was even held that after death the parts of the soul separated and had independent existences on the various levels and planes of the afterlife. Thus, souls engaged in various activities as depicted in the Egyptian mortuary art were not necessarily complete psychic beings, but only fragments of man's psychic constitution. These parts were held together by the physical body, but after the death of the body were no longer inevitably associated.

The seven parts of the soul were the Kha—the principle of body; the Ba—the soul of breath; the Khaba—the shade, as astral likeness; the Akhu—the intelligence, or perceptive power; the Seb—the ances-

tral soul; the Putah—the leader, or intellectual father; and the Atmu—the divine or eternal soul. Each of these, with the possible exception of the Atmu, had a formal structure capable of ultimate disintegration. As the body, or Kha, returned to the elements from which it came, unless it was mummified or Isirified so each of the other parts of the soul had a transitory existence, unless it passed through a mystery of perpetuation. To this septenary must be added an eighth power, which is the sum of the other seven, and which was referred to as the “bestower” of future life. This was the Horus-soul, man’s participation in everlastingness. In their more simple terminology, the Egyptians used the word *Ka*, or intangible likeness, to cover the concept of something surviving in the physical world pertaining to the person who has departed. Thus, for example, the *Ka* was the image of the dead surviving in the memory of the living. It might also take on appearance in the dream state. This *Ka* could not die until the last living person who could conjure a personal memory of the dead had also departed. Then there was also the *Ren*, which was the name of the deceased. When this was spoken, it caused an image to arise in the mind. A portrait or likeness of the deceased was similar to his name. It had the magical power of causing the dead to live again in the thoughts of the survivors. The *Ka* was honored by the funerary prayers and offerings. These were of no value to the mummy, but could bring consolation to the shadow. The *Ka* could return to the mummy, enter into it, animate it internally, and cause a kind of inner existence. In the ritual it speaks of “the *Ka* living in its coffin.” It was this compound that lived the quiet and peaceful existence in the tomb and enjoyed all of the personal objects that had been interred with the dead.

The concept of the *Ka*, or the phantom image, recurs among many primitive peoples. Among savage tribes, a camera has always been viewed with grave suspicion. The picture of a person becomes part of the paraphernalia of magic. If the likeness is destroyed, the individual will die. The infernal dolls of the Medici, the bewitched trees of the ancient Hawaiians, and similar evil devices are related to this general theme. In psychology, the thought or memory image can play an important part in certain psychoses. Mentally unbalanced individuals have actually committed suicide to destroy the image of another person which has become an obsession. There are phases of this subject that have never been adequately examined.

The *Ba*, or the breath soul, represented a transmission of the breath of life. The Egyptians believed, like the Chinese, that there was only one breath and that this was transmitted from the ancestor to his descendant. Gerald Massey quotes a Chinese scholar as saying: “Though



—From *Manners & Customs of the Ancient Egyptians*

The thirsty bird of the soul drinking of the waters of life bestowed by a goddess, who is in the branches of the tree of immortality

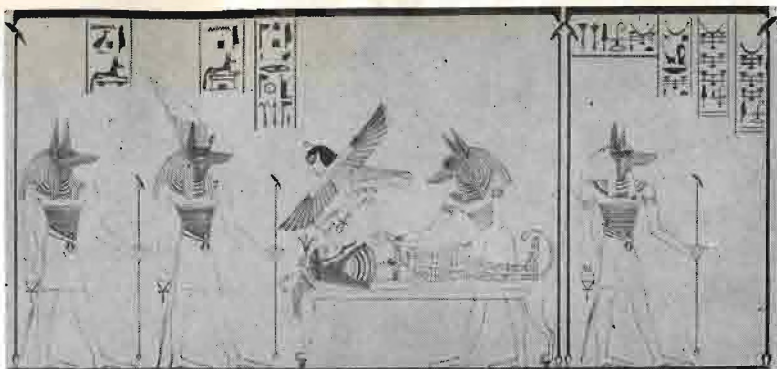
we speak of individuals, and distinguish one from the other, yet there is in reality but one breath that animates them all. My own breath is the identical breath of my ancestors” It should be understood on this level that the Ba was not a continuity of consciousness, but merely of the vital principle. The soul breath is energy, in which all living things share.

There is only one energy, which has always existed and will always exist. It is both animating and nutritive. Like an electric current, it sustains a variety of functions, yet can never be identified with the various activities which it performs. Nor can it be said that the electricity coming from one generator is essentially different or separate from that coming from another generator. Electricity in man is transmitted to his descendants, and precisely the same force is also present in the creatures around him. The Ba corresponds to the concept of a vital body, the invisible source of all visible functions. This body is sustained by the breath, through which the electrical energies are subtly gathered and carried into the living constitution to animate and perpetuate its vital processes.

The Khaba, or third soul, was a luminous intangible covering of the Ba. Under certain conditions, the Khaba was visible as an aureole of light. It corresponds to the “astral body” of Paracelsus. In the Egyptian language, *Khab* means *to veil*, or *to cover*. For this reason it was symbolized by a sunshade. The Khaba was related to the animal propensities of the human being. In a way, it parallels the lower aspect of the Greek psyche. Among the phenomena which it produced were motion and emotion. It sustained the sensory perceptions, and

was responsible for the phenomena of color, tonal harmony, and the circulation of the blood. The Khaba, if intensified by sensual living, caused fantasy and hallucination. It was responsible for delusion, and was sometimes called the sin body. In its higher aspects it bestowed emotional sensitivity and such impulses and instincts as veneration and proficiency in the creative arts. It was the root of the family instinct, love of children, and the impulse to generate or perpetuate one's kind. Under exaggeration, it sustained pride, jealousy, fear, and anxiety. It was volatile, and might extend its influence to other persons where it was sensed or felt. In the Khaba, the Egyptians believed that the rays of the seven planets converged and manifested their forces through the symbolism of the seven cardinal virtues or the seven deadly sins. Here also reposed the element of self-deception, and the positive and negative poles of imagination. The Khaba also played an important part in diseases, for it was the abode of the psychic pattern by which the body was ultimately afflicted.

The Akhu, or fourth soul, was the seat of intelligence and mental perception. Here the whole mystery of the human mind was comprehended. The mind was an entity in itself, and could have an independent existence. Only during physical life was the mind of man the instrument of his spirit. After the dissolution of the body, the mind continued as a thinking mechanism, neither ensouled nor ensouling. Even during life, the mind had its own power to think. It could, therefore, think against the spirit, thus bringing about internal conflict. Only when the spirit exercised its own divine prerogatives could it control and direct the mind. The lazy spirit, therefore, was the victim of its own intellect. The concerns of the mind were primarily the survival of its own thinking processes. It could continue to think, but the quality of the mentation was similar to that observable among the living when they failed to dedicate the mind to some noble purpose beyond itself. Actually, the mind had no interest in the lower parts of the soul or in the body itself. Therefore, unless led by inner wisdom, it would betray the body as quickly as it would betray the spirit. The ancients likened it to a wild horse that could only be ridden by a brave and skillful rider. It would serve man under duress, but, freed from aggressive leadership, it would return to its native habits. In the Akhu were a variety of attributes; not only thought, but reason, judgment, analysis, and the reflective faculty which reacted to the perceptive powers. All of these faculties from perception to memory could be trained and disciplined and in the end dedicated to the service of the higher being. The Egyptian considered his mind to be as much a body as his corporeal form. It is quite possible that other nations followed this symbolism. The creatures of Dante's *Inferno* are



—From *Manners & Customs of the Ancient Egyptians*

The bird of the soul, bearing the symbols of life and breath, hovering over the mummified remains of its physical body.

not necessarily immortal spirits in perdition, but the separate emotional or mental bodies of the dead, disintegrating back into their native substances. The bodies, and not the spirit that inhabited them, came to the various judgments which their deeds deserved. This explains the statement that "the soul that sinneth shall die," without denying another statement, "but the spirit shall return to the God that gave it." Much of Egyptian philosophy deals with the deaths of the seven souls.

The Seb, or ancestral soul, was the fifth division of the psychic nature. It was believed that it took up its abode in the human being at puberty or adolescence. The evidence of the presence of the Seb was the power of the human being to generate his own kind. There were elaborate rituals attendant upon the physiological processes which heralded the coming of maturity. It is believed that the early Christian practice of saving the souls of children by baptismal grace originated in this Egyptian doctrine. The ancestral soul represented, therefore, the transmission of the power of reproduction from one generation to another. Plato considered the procreative function as the eighth part of the soul. Among primitive people, there is much old folklore that children who died before the development of the self-creative power became elves or sprites. Needless to say, such accounts are entirely symbolical.

The Putah was called the first intellectual father. It would be associated with the mental maturity of the individual and the attainment of political majority. We suppose that a person who has reached his 21st year is entitled to vote and to assume the responsibilities of self-determination. While the Akhu, the perceptive phase of intelligence, was already seated in the body, the coming of the Putah marked the

true union of the brain and the mind. From then on, it was assumed that intellect governed conduct, that judgment and reflection should be cultivated. In a sense, therefore, it was the Putah that established the fact of the person. In the Egyptian ritual, Horus is said to have come forth from the brain of Osiris, his father. In the after-death symbolism, both the Seb and the Putah possessed in themselves the power of self-perpetuation. Therefore, they were immortal souls, capable of surviving the dissolution of the body and of continuing as conscious beings in the afterworld.

The Atmu, the divine or eternal soul, is reminiscent of the Buddhist term *Atma*, meaning *the highest or the most spiritual part*. This was further identified with the god Atmu, the seventh creation, who inspired the breath of life everlasting. In the ritual, the seventh soul was identified with parenthood, the birth of the first child substantiated the presence of the full creative power. On the occasion of parenthood, therefore, the soul exclaims: "I am created forever. I am a soul beyond time." This seventh soul was created by the gods, who provided it with its shapes and parts. It was the reserved soul, inexplicable in its origin, the greatest of secrets.

It should further be understood that these seven souls were not present in the individual as separate entities, but as a separable substance. In each step, the lesser was absorbed into the greater, until the seventh contained the others. At death, however, there was a division, and the substances of the lesser souls could not attend the greater in the field of Amenti. These parts, if they may be so-called, returned to their elements and substances, and of them it is said: "The soul that sinneth, it shall die." The three higher parts of the soul survived to form the body of the person in the afterlife. They were brought together under the general figure and appearance of the deceased. They resembled the departed form, and it was in this body that the Osirified dead entered the hall of the Great Judgment.

We know that the Egyptians died in the full conviction of immortality. In the ancient carvings and inscriptions, the soul-bird hovers over the mortal remains, bearing in its talons the symbols of life and breath. As the man-headed hawk, it spreads its wings patiently above the head of the embalmed body. It guards and protects the mortal remains. At some periods, the Egyptians went through elaborate rituals to bind the soul to the tomb, so that it might protect its former bodily habitation. Gradually, however, the Egyptian concept of the afterlife unfolded and deepened, until it came to be the homeland of the blessed. There is also enough available information to show that the Egyptians believed in metempsychosis. It is quite possible that the Greek philosophers learned of this doctrine from the priests of Egypt.

Return to this world was regarded, however, as a punishment for sin, much as in popular Buddhism. The soul that was weighed in the balance and found wanting was devoured by Typhon. This deity, part crocodile and part hog, represented matter, and was supposed to live in the mud along the banks of the Nile. According to the symbolism, mortality, or materiality, swallowed up those who could not pass the final examination or were judged guilty by the great jury of the gods.

During the brief period of the Akhenaten reform, a strong mysticism colored Egyptian metaphysics. The direct experience of God, the power of the soul to attain union with the spiritual source of life, overshadowed the older and more somber beliefs. But Atonism was short-lived, and the State Religion gained ascendancy over the foreign cult. Something remained, however, for beauty and truth never die. The later Egyptian religious dramas were strengthened by a broader and deeper idealism. Horus interceded with his father for the souls of the dead. He asked forgiveness for the sins of the flesh, and Osiris was merciful and gave life and was quick of forgiveness. The soul went on, to become in the end one with the stream of lives that flowed back into the heart of the Eternal God.



Be Different

"Always do right—this will gratify some people and astonish the rest."

—Mark Twain

Sensitive Souls

According to old Maryland folklore, bees will depart if their owners are habitual users of profanity.

Extracts from Blue Laws of New England

No woman shall kiss her child on the Sabbath or fasting day.

A wife shall be deemed good evidence against her husband.

Married persons must live together, or be imprisoned.

The only instruments of music one can play on Sunday in public are the drum, the trumpet, and the jew's-harp.

Every male shall have his hair cut round, according to a cap.

The Sabbath shall begin at sunset on Saturday.

A drunkard shall have a master appointed by the selectmen, who are to debar him the liberty of buying and selling.



The Living Word and the Eternal Symbol

WORDS and symbols are man's most widely diffused instruments of communication. Of these instruments, symbolism is by far the earliest and may be considered as the source of written language. Primitive writing was pictographic, ideographic, or hieroglyphic. Ancient man attempted to draw pictures of his thoughts in order that others of his kind might share the pressures of his internal life. He first chose to trace crude figures upon the surface of enduring rock, and his early artistry has survived to intrigue the curiosity of the anthropologist and the archaeologist. By a long and gradual process, the human mind outgrew picture writing, and found it necessary to devise more subtle means of communication. Man realized that he could advance his purpose more rapidly by causing pictures to represent sounds, and thus bind them more closely to oral language or dialect. At this point a division took place. Symbols had a peculiar utility, and retained their sphere of influence. Syllabic and alphabetic structures also had a kind of flexibility which made possible the enlargement of meanings with emphasis upon clarity of definition.

The two methods remained in an intimate association in the language forms of the Egyptians, Chinese, and Mayas, but in the Western motion of language there was increasing use of alphabetic structure and a simplification of letter forms until most of their symbolic content was lost. With the rise of modern writing, there was a distinct loss of overtones. The intent was to clarify; and in the process of removing doubt as to meaning, the faculty of imagination was largely eliminated. A bridge of words was built between persons, and those desiring to share their knowledge and conviction entrusted their choicest thoughts and reflections to the subtleties of grammar. Vocabularies enlarged as the internal life of the person became more complicated and he needed new terms with which to keep abreast of his mental and physical progress. Unfortunately, language did not serve the end for which it

was devised as adequately as has been broadly believed. Both the written and spoken word are extremely limited. They permit an exchange only on a plane or level. The intellectual life of the race has come very near to drowning in a sea of words. We have gradually substituted words for ideas or assumed them to be identical. We believe that what we have solved in words we have solved in fact, and this is not always true. Definitions are not necessarily solutions. We merely perpetuate word-formulas, content with a brilliant selection of appropriate verbiage in cases when only essential ideas have practical utility.

Semantics is showing that gradually language has become a pressure. The force of words is mistaken for the value of true meaning. We coax, persuade, threaten, and condemn with sounds rather than with ideas. The more deeply we become involved in words, the more fascinating they become. They are potent weapons for all causes, good or bad. We use them as we do currency, for barter and exchange. They are an ever-present opportunity for expression, but we have been dilatory in recognizing the responsibility they carry. On the mental level, we have come to think with words, and in this way we have advanced the science of language, but not its philosophic or religious dimensions. The word *God* is an example of a term constantly substituted for an adequate internal conviction. When asked to define this term, we immediately hunt out synonyms or antonyms and defend ourselves with further recourse to vocabulary. With the passing of time, words are involved in idiom, and this is constantly changing. Thus, the historical descent of ideas is made difficult, especially when the factor of translation intervenes. There is much to indicate that our language has contributed to the prevailing materialism and the tendency to superficial judgment which is all too prevalent.

For example, words are either accepted or rejected. It is rare, indeed, to find them weighed or analyzed. Even analysis, however, is inadequate, because the common denominator of our written language is the unabridged dictionary. The average individual is not addicted to the use of the dictionary. He has his own preconceptions about the words he uses. He assumes that others will understand what he means. There is no certainty of this unless the speaker and the listener both use the same dictionary. Obviously, this is a tedious procedure, and is only followed in highly specialized fields. It is no wonder, then, that there is so much misunderstanding abroad in the land. It is very common for people to say: "That is not what I mean."

Obviously, a highly complex language must be studied if it is to be of maximum service to its users. The average person has a vocabulary of two-thousand words. Needless to say, he works these to death. A



—From an early alchemical work

A REPRESENTATION OF MAN'S PSYCHIC CONSTITUTION,
WHICH MUST BE INTERPRETED BY MEDITATION OR
REFLECTION, THUS CALLING UPON THE
INTERNAL RESOURCES OF CREATIVE
IMAGINATION

so-called intellectual may have reasonable control of from three- to five-thousand words and terms. An advanced scholar or a great literary man may have the astonishing command of from seven- to ten-thousand words. Beyond this is the prodigy, who cannot be easily classified. There is a fashion now to increase vocabularies, but the addition of words does not necessarily mean an enlargement of knowledge or understanding. Modern language is plagued with trade names

and similar devices which have a tendency to ruin spelling and create pressure-definitions which may be far from factual. To memorize such a confusion is to fatigue resources rather than to mature the intellect.

The overtone of language is keyed to the dominant convictions of the times and the circumstances. For this reason, vocabulary exercises a powerful psychological influence. Thus, we restrict classical meanings, and in so doing restrict our own consciousness. When we limit the meanings of words, we limit the levels of ideas, and thus talk ourselves further into a prevailing hypnosis. We hear words all the time; we use them constantly; and they are bound to affect our inner lives even as they influence our outer conduct. It is the duty of the mind to reconvert words into ideas. This reconversion process is only possible when the mind itself is broader and deeper than the words with which it is constantly bombarded. Language is to the thinker what the tools of his craft are to the mechanic. The tools are useless in themselves, but valuable in the hands of a skilled and trained craftsman. It is unwise to assume that tools are a substitute for intelligence, yet words are often so considered.

There is a fatal limitation upon the whole principle of language. We need it and must use it, but we cannot afford to depend too heavily upon its intrinsic merit. When a man asks us for a hammer, we will pass the tool to him. It is merely an object which gives slight cause for meditation. When he asks us for a solution to his problems, we will present him with a package of words, and then feel that much has been accomplished. There are cases in which satisfactory results can be noted, but often the exchange ends in a large sense of futility. For one thing, words are part of environment. They come from the outside and often meet almost immediate resistance. Things seen are not necessarily experienced, and statements heard or read are taken for granted. We are too busy to ponder abstract implications. We do not grow; we merely file and classify, and pass on to other activities. The words we hear are deposited in the faculty of memory, from which they can be revived when conditions demand. The words we hear, we, in turn, speak to another, who, in his turn, passes them on. It is all words, words, words. An appropriate saying, specially if enriched with witticism, may be widely circulated. It attains considerable coverage, but very little penetration. Quoting and misquoting the great has become a pleasant fashion. If we understood only a part of what we say and hear, we would live in a far better world.

Schooling is a monument to the science of language. The child receives in verbal form the heritage of his race. The teacher talks, and

the student listens. On rare occasions the student talks, and the teacher listens. Thus, the young are prepared for a brilliant future of talking and listening. It is culturally advocated that the young listen and the elders talk. The bright boy and girl, therefore, long for that better day to come when they can do all the talking, and another generation of juveniles must listen. Obviously, a talker either believes that he has important things to say or else he merely suffers from the habit of loquacity. A masterful, highflown example of self-expression is an achievement appreciated by the speaker and endured by the listeners, who would much rather do the talking themselves. There is talk on every conceivable subject, but the energy so-expended is not available for the practical advancement of causes.

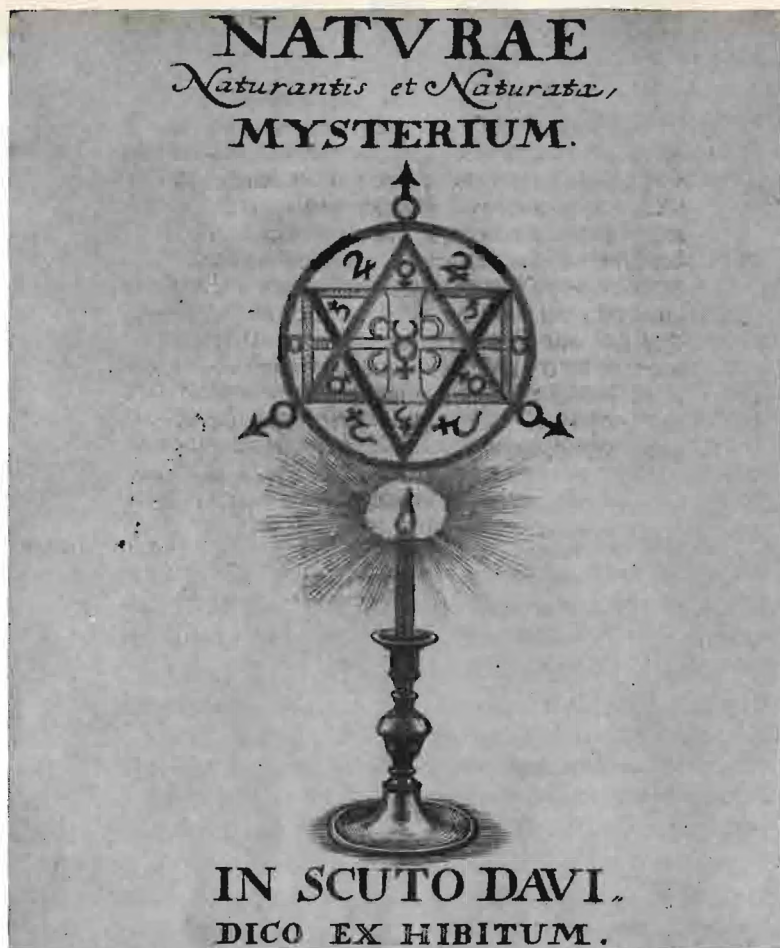
If one must be involved in conversation, Pythagoras demonstrated the irrefutable fact that it is more blessed to listen than to talk. A good listener is in a fortunate position to improve his own knowledge. He has come to realize, in the spirit of Emerson, that even the most ignorant person can teach him something. The quiet observation of human character in action is always illuminating. Unfortunately, there are a hundred who wish to teach for one who desires to be taught. There are also mental blocks which interfere with the reception of ideas. A gentleman of my acquaintance prided himself upon being a trained listener. He said it required as much thought and discipline as proficiency in any art or science. He felt that his effort in acquiring disciplined receptivity had been amply rewarded. He had learned much, but most of all he had increased in understanding. He was a more tolerant, sympathetic, and worth-while person, and firmly believed that listening had advanced both his internal character and external condition.

One constructive use of words is to be found in the Socratic method of astute questioning. We come to understand that language can be rescued from the trivial usage of words to a dynamic instrument of self-improvement. The exception proves the rule, but such exceptions are not as frequent as could be desired. Incidentally, the art of conversation has degenerated. We have become so accustomed to being entertained and have surrounded ourselves with so many thought- and time-wasting devices that we no longer depend upon ourselves for amusement, entertainment, and education. Even good words are wasted, and there seems no valid relationship between the mind and the tongue.

The symbol, on the other hand, serves an entirely different purpose. It tells little and demands much from the beholder. Ancient and classic symbols associated with great religions and philosophies challenge

the mind. They are riddles that must be solved. They are never dogmatic, but are invitations to personal interpretation. From the symbol we receive a stimulation, and are called upon to use the numerous faculties of the mind with originality and ingenuity. A symbol can unlock numerous memories and associations. It teaches, but never preaches. There is little essential dogma in some mysterious device, heraldic or emblematic. It can mean only that it draws from within us. It is not loaded with opinion or burdened with prejudice. It opens the way to creative imagination, and at the same time subtly guides the intuitive power. It is like the proverbial mirror, which, held before the face, reflects the countenance. We all have locked within us a quantity of diversified information. This is especially true if we have devoted our lives to a particular field of study or research. This information lies dormant, unused, and even unrecognized unless it is coaxed out of the deep recesses of memory by some powerful stimulation. From a symbol, we restore a culture, revive a philosophy, or relive a religion. It invites a quiet and reflective mood. It clears the mind of extraneous thoughts. It focuses attention and teaches the larger lesson of the importance of integrated observation. The symbolist begins to appreciate that the whole world is a symbol, and that every occurrence which affects living has a deeper meaning than is normally recognized.

Symbolism also increases the mood of receptive attentiveness. The almost-irresistible impulse to impose criticism and debate is frustrated by the absence of a potential opponent. The symbol never talks back, yet in a subtle way it can ridicule an inadequate explanation. Most religious systems are rich in symbolism, and the term must be extended to include various implements of worship, vestments, rituals, and ceremonies. Nearly always, man penetrates outer form in search for essential meaning as the result of the stimulation of symbols, allegories, and parables. Thus there are also word symbols, such as fables, and these draw upon the resources of consciousness for their explanation. In comparison, language therefore is negative, and symbolism is positive. The symbol is the last refuge of those ideas which defy words or cannot be captured in a well-turned phrase. There can be no question but that symbolism is the language of Nature; in fact, the universal language. Man's only contact with superior beings or the larger world of consciousness is through the elaborate symbolism of living things. When ancient man substituted words for symbols, he named creatures, but lost the skill to understand that which he had named. Actually, each living thing names itself out of its own constitution and structure. Forms tell the stories of the lives within them, and man defines himself with every mood and gesture of his personality.



—From an early alchemical work

A SYMBOLICAL REPRESENTATION OF THE LIGHT OF
 NATURE — THE SYMBOL ABOVE THE FLAME IS
 INTENDED TO UNFOLD THE MYSTERY OF
 UNIVERSAL ILLUMINATION

Eastern religions have made a great deal of the science of symbolism, and it came to the West in the elaborate emblematic devices of the Cabalists and Alchemists. For centuries men strove desperately and usually vainly to interpret the enigmatic emblems of the Hermetic philosophy. For the most part, the devices were never understood, because in each case they were devised to express principles too recondite to be reduced to physical formula or equation. Nearly all arts are

highly symbolical. They deal with intangibles revealed through modes, which are really moods. The symbol also helps to fashion and hold what we call moods. Some invite to gentle reflection; others stimulate and fascinate; and some even irritate. Life without symbolism is unendurable to any person who is sensitive, idealistic, and creative. Art is a good example of the universality of the symbolic form. The barriers of language are removed, and the complete impact of a vital impression is almost instantaneous.

Thus the two elements—the word and the symbol—have certain values in common. If we will accept words as symbols, we can release through them many creative overtones. If, conversely, we can understand that symbols are the letters and words of a universal language, we can begin thinking with the universe instead of about the universe. Names are terms given by man to cosmic facts only partly understood. We can name forms and bodies with words, but it is easier to designate principles by symbols. Thus symbolism is identified with a world of causes, and words with a world of effects. We may look upon effects, but we must experience internally the impact of causes. It is noted that the moment our consciousness experiences an internal expansion words fail. We are moved to silence, not so much by inclination as by despair. We feel utterly inadequate to transmit what we have suddenly come to know. In this dilemma, the classical solution has been to turn to symbolism. It does not follow that the symbol must be understood; rather, it is the natural gesture of causes to unfold along mathematical lines, in patterns and arrangements indicative of inevitable symmetry, harmony, and order. The more abstract the symbol, the more challenging it becomes. One may even be impelled to study the symbol he himself has fashioned. It becomes a focal point for further exploration of universal procedure.

The Chinese are authority for the statement: "A picture is worth five-thousand words." It often requires that amount of wordage to transmit a comprehensive description of an object which may be grasped by the faculty of sight. The impact of the visual power carries with it a direct authority. While symbols are purposely obscure or confusing, they are more vital than the letters of a written text. There is greater agreement about things seen, and the impression which they make has a peculiar exactitude. Here again, however, the faculty of sight must be disciplined against the ever-present tendency to accept without thoughtfulness. Unless the mind bestows its attention, there is no appreciation of meaning. We all see things that could enlarge our knowledge if we had the incentive to examine and analyze. The trained observer opens for himself a new world of values. He finds that interest is necessary to rational receptivity. In art of all

kinds, symbolic forms are present. To the expert, a broken fragment may restore in the mind the pattern of a complete culture. Thus we learn that communication fails unless a real sympathy exists among those concerned.

To learn from word or symbol, there must first be an earnest and natural desire to gain and share knowledge. The average man is not sufficiently hungry for learning. He likes to know, if no special effort is required. He does not realize how completely his inner life depends for its growth upon proper nutrition. New ideas or new interpretations of old ideas help to maintain the adventure of growth. The individual who is not receptive locks himself against the replenishment of his own soul-powers. Word and symbol have descended as parallel lines which cannot meet, because each has an independent function. Yet these functions are so interrelated and interdependent that one cannot fulfill its purpose without the other. Let us assume for a moment that we have read many able accounts of a city lost in the jungles of Guatemala. Explorers and archaeologists have visited the region, and splendid photographs are also available. At last it becomes possible for us to visit that city, wander among its ancient monuments, and examine according to our own pleasure the details of its structure and ornamentation. There is no comparison between a written description and personal experience. We learn that each who has visited the old ruin had examined according to his own capacity and inclination. With some there was only a spirit of mild inquiry, and with others emotional intensity had overwhelmed the more critical faculties. It has been my experience that travelers and even photographers visiting ancient sites always seemed to overlook the most significant details. Yet it would not be fair to say that advanced reading or study was not useful. If we cannot visit far places, we must learn of them as we can.

Symbolism had a remarkable revival in the 16th and 17th centuries. Devices of many kinds ornamented the title page of books and pamphlets. The emblem writers gathered old engravings, and published complete works interpreting symbols on a moral level. The Rosicrucians and pre-Masonic Orders produced a diffusion of strange symbols, most of them derived from earlier sources. It seemed as though an increasing internal pressure created a progeny of fantastic designs. It has been the broad tendency to regard these strange pictures as the production of visionaries and self-deluded mystics. With the rise of modern psychology, however, a new dimension of thinking has led to a broad review of the entire field of symbolism. Men use words, but they create symbols. Even though they may assemble their emblems from existing elements, they fashion them into new patterns, many of which are profoundly significant.

With the rise of the modern scientific method in the 19th and 20th centuries, the art of emblemism waned for lack of public interest. Here again we see the evidence of the drift toward literalism. A heart and mind which have failed to nourish imaginative instincts have lost their creative impulse. We are in a period which prefers to perpetuate rather than to invent. Ingenuity is limited to advancement in science and industry. Art and poetry are neglected. Drama is best described as maudlin, and literature is deficient in creative imagery. The lack of stimulation which could be a form of constructive guidance has allowed imagination to burden the world with neuroses. Symbol patterns are most commonly met with on a psychotic level. We are filled with fears, repressions, doubts, anxieties, worries, and grievances. Unless we educate the internal visualizing faculty, it will continue to plague us with morbid pressures.

With words, we can teach and learn much of the wisdom which has been accumulated through the ages. We gain a formal introduction to an intelligent procedure. This invitation carries no insistence, for we can block words with words and end an argument usually purposeless. We are easily offended by words, and can reject the wisest of utterances if we are prejudiced against the teacher. Never having attempted to live the advice that we receive, we are untouched by the most useful utterances. Symbols, however, lure us from our complacency. First they pique the curiosity; later they intrigue the mind; and finally they stimulate the emotions. They restore an internal dynamic, and it is difficult to resist their subtle invitation. We have also learned that in the course of following a symbol further and further into the abstract world of ideas we discover new dimensions of ourselves. We experience a personal opening of consciousness, releasing a more positive awareness of essential reality. If we listen long enough to words, we can say "I have heard" or "It is stated." This is a good professional statement. Through symbolism, we achieve to a quality of experience on the level of consciousness which impels us to say "This I know" or "This I feel with complete conviction." Feeling is an active force. What we feel must be translated into appropriate action or expression. Feelings change living more rapidly and more completely than thoughts can accomplish. Words transmit thoughts and ideas, and symbols transmit moods, feelings, emotions, and intensities. If words have unlocked the outer life of man, symbols must unlock his internal treasure-house.



Of Moderate Expectations

"If you would love mankind, you must not expect too much from them."

—*Helvetius*



In Reply

A Department of Questions and Answers

QUESTION: *Why am I too Busy to Think?*

ANSWER: As it is not possible to know the personal pattern of *your* life, we must deal with the subject on the level of principle and generality. It may be fair to assume, however, that you are sharing in a condition generally evident. There is no one answer which can cover all cases, so we will treat certain phases of extreme busyness under appropriate headings. Broadly speaking, Western man lacks native integration. He scatters his resources, and is so completely under the hypnosis of environmental pressures that he has lost control of his own habits. Not being a self-moving creature, he is constantly moved by what he pleases to call circumstances. In his frantic effort to dominate all of these circumstances, he neglects the basic requirements of himself as a person.

Lack of organization is everywhere noticeable. On the levels of economics and industry, we are highly organized, but it seldom occurs to us to extend the concept of order to our personal concerns. Once we fall victim to unorganized procedure, we find that we have declared war against the hypothesis of time. There are only so many hours in the day, and so many days in a man's life. If we wish to accomplish all that is reasonably possible, we must conserve both our own energies and the time allotment at our disposal. A wasteful expenditure of either energy or time is detrimental to maximum achievement. Although we have simplified our ways of living and have numerous advantages of transportation and communication unknown to our ancestors, we have not secured additional leisure as the reward of ingenuity. Obviously, our interests have increased, and the wider

field of activity has absorbed most of the time which we have rescued by efficiency and organization.

This can only mean that we have not applied efficient methods in the management of our personal affairs. Even the most efficient and up-to-date home, with its dust-proof corners, electric appliances, simplified ground plan, etc., will not liberate the modern housewife from her own internal confusion. She can still suffer from the lack of the organization instinct. Take, for example, a certain man who so regulated his conduct that it was necessary for him to rush desperately out of the front door of his house every morning in order to reach his place of employment with something resembling punctuality. He finished his breakfast in his car, fought traffic like a madman, and reached his place of business in a state bordering upon exhaustion. To correct the situation, he moved into another neighborhood so that he could shorten his daily trip. This in no way changed his habits. He still waited until the last minute and followed the old routine of arriving in a state of extreme nervous tension. What happened to the fifteen minutes which he saved by changing residence is a mystery which will never be solved.

There is a loudly proclaimed complaint that today no one knows what happens to time. It simply evaporates. Grandmother had the leisure to raise several children, maintain a large establishment, cook, and sew, and knit, and dabble in watercolor drawing. She was always able to entertain the neighbors at tea, call regularly upon the neighborhood clergyman, quilt bedspreads for the County Fair, and contribute quantities of advice to her friends and associates. When the grandchildren came along, she was abounding with leisure to step in whenever needed as nurse, baby-sitter, and guardian extraordinary. We shake our heads dismally, and find it difficult to believe that this was the way of life in the U. S. A. fifty or seventy-five years ago. I have talked to several spritely grandmothers who are still monuments of efficiency at eighty. Most of them are now engaged in liberating their descendants from burdens of overwork. Even with grandmother at the helm, the young folk still have neither time nor leisure.

We must remember that around the turn of the century the world was still blissfully unaware of the blessings of progress. Grandmother did not drive an automobile, she was no addict of motion pictures or radio, nor did she live from one television program to the next. Her social life did not demand that she spend half her day on the road in public or private conveyances. She did not belong to any club, and Canasta conflicted with her religious scruples. She read the newspaper once a week, but was not a slave to bargains and sales. She ordered twice a year from Montgomery Ward & Co., and was satisfied

to enjoy her simple and neat surroundings according to the authority of the Good Book and prevailing tradition. So grandmother had leisure; and as we examine the circumstances we decide that she bought her contentment at the price of monotony and boredom. Even grandmother herself would not go back to those "good old days." She has become infected with the prevailing practices and policies.

If you want leisure, therefore, you must either organize your resources with greater care or else simplify your standards of living. Actually, there is some question as to whether many of our modern time-wasters are either profitable or pleasant. There is a certain penalty imposed upon those who are forever absorbed in contemporary amusements. The little "club" around the corner, the local motion-picture theater, and the bargain basement provide little beyond fatigue. Most of our new outlets are also expensive. To indulge them requires increased earning capacity and a greater expenditure of energy and time in the routine practices of breadwinning. Here is a new source of debility. We worry about the high cost of living, but overlook the relevant fact that many of us suffer from the cost of high living. This, in turn, may work a hardship upon the health, and more valuable time is lost waiting in doctors' offices or recuperating in some sanitarium.

There is a notable increase in general inefficiency. Each person suffers from the indifference of those with whom he is associated. Promises are not kept; business obligations are not met; punctuality is becoming an exception rather than a rule; and there is slight intent toward cheerful co-operation. Things done badly must be done again or the mistakes rectified by an additional waste of time and effort. The more complicated life becomes, the more easily its rhythm can be disarranged. There is a prevailing self-centeredness, a lack of general interest in those routine activities which most contribute to efficiency. The wandering mind, far from the work at hand, can neither be depended upon nor properly directed. An executive told me not long ago that nine out of ten young persons seeking their first employment with his firm would not consider a job that did not offer the promise of immediate advancement. Instead of being concerned with the problem of the moment, a clerkship at \$60.00 a week, the young man of twenty brazenly demanded to know if he could be the general manager within five years. What passes for higher education is undoubtedly a factor. After four years of college, there is slight inclination to enter trades or crafts and earn promotion by merit. Thus, certain fields are overloaded, and forthright competition is transformed into a heartless conspiracy to improve one's fortune at the expense of anyone and everyone. We must remember that a standard of living which cannot be maintained without the sacrifice of basic integrities hazards survival.

We live in a world which is geared to the concept of desire. Moderate ambitions are regarded as symptoms of weakness. Everyone is vulnerable on the level of his desires. It is natural to want things; and if millions of human beings did not desire that which they could not afford, we would be tipped into a major depression. We are floating on the surface of an economy catering to appetites. We feel that the best is none too good for us and that we are morally entitled to the best that the world affords. We are told so in a thousand ways, and every effort is made to stimulate any of our desires which seem to be lagging at the moment. Continually reminded that we can have much for little, we lose our natural thrift and foresight, and plunge into an abyss of debt, which later proves to be a heavy burden upon the spirit. Even preserving what we already have may lead to ultimate exhaustion. Caught between the upper and lower grindstones, we struggle on with the desperate hope that fortune will be kind and that the age of miracles has not passed.

The only solution lies in a direction contrary to our inclinations. We resent the thought that "blessed is little and peace of mind." We want everything that we can get our hands on *and* peace of mind. Strangely enough, leisure and peace of mind are intimately associated. To have more time for the gracious things of life, we must attain to an internal state of leisure. It is not always our occupations which fatigue us. Often it is our preoccupations. Under tension, worry, fear, and uncertainty, we must keep busy with trivia. We do not dare to allow ourselves to contemplate the predicament in which we are involved. Having no solution, it seems advisable to forget, also a costly procedure. The time has passed when the dutiful young swain could entertain his best girl at Coney Island or some similar resort for a dollar or two without feeling embarrassed. Yet, not so long ago, this was the accepted and approved pattern. The trip was made in a bus or street car, and it was not essential that the young lady should have a complete new outfit for this venture. Today a foreign car, preferably small and stream-lined, is considered indispensable. Everything is geared to the same formula. Someone must pay, and this means added responsibilities at a time when the burden is already too heavy. The mass motion toward recreation and amusement has caused extraordinary inflation all along the line. Even a simple outing assumes the menacing proportions of a major doctor's bill. Yet the demand continues to grow and must be met by further sacrifice of essential welfare.

A couple in middle life and moderate means came to me because of increasing psychic stress. In the course of conversation I learned that they were the proud owners of a slight equity in an eleven-room house. Obviously, they were expressing and releasing a frustration; but in so

doing, they had achieved a new and more massive frustration. That these two people, without children and naturally of simple tastes, should have allowed their desires to involve them in such a situation is regrettable. They would not live long enough to attain full proprietorship of their property. They had bought at a peak, and could expect only to sell at a loss. Obviously, they were worried—and with good cause. The long, quiet afternoon and evening of their lives threatened to become the lengthening shadow of a disaster. Already their personal relationships were undermined. In their desperate search for happiness, they had made certain that they would never enjoy peace of mind. The man, who was approaching the age of retirement, was already contemplating the continuance of his career. It was the only way. The little trips they had planned, the romantic years they had hoped to recapture, the intimate companionship they had dreamed of enjoying were all fading from their hopes. They had bound themselves again to a tyranny of time in the form of heavy monthly payments which must be punctually met.

If you want time, you must buy it as you would any other commodity. This couple could have bought years of leisure and quiet, contented living had not desire escaped from reasonable control. We cannot have time and everything else. The more we have, the less opportunity is available for quiet and pleasant leisure. The less we need, the more time we can buy, and with this time wisely purchased we can grow as persons and do those simple things which make life rich. The decision must be made. It is not a question of where time is going or how rapidly it is passing. The real question is: Why do we want time, and how much are we willing to sacrifice in order to possess for ourselves the moments that now slip away?

QUESTION: *Can Philosophy Take the Place of Aspirin?*

ANSWER: Although this inquiry is stated rather facetiously, there is a solid content embodied in the question. It may not be advisable to assume that in Nature one thing can take the place of another, but the meaning is clear. According to reports, the aspirin consumption has reached forty million tablets a day. Perhaps these figures are exaggerated, but certainly the remedy is exceedingly popular. To alleviate the pain of minor disorders, aspirin may have certain beneficial results, but as a cure or even a panacea for intemperance and the "big headache" it is scarcely to be recommended. The pain-killer seldom has lasting curative value. It brings temporary relief by relieving symptoms, which in themselves may be valuable, even if uncomfortable. Too often

we are content to alleviate immediate distress without learning the lesson which it has to teach.

It is not usual to think of philosophy as a kind of medicine, yet it can reach and correct numerous human ills. Many health problems originate in lack of personal integration. Overindulgence reveals weakness of character and deficiency of understanding. The intemperate person is exposing to public view phases of his temperament which can easily be diagnosed. He is insecure, embittered, disillusioned or psychically fatigued. Seeking for an escape, he develops habits which undermine his constitution and endanger his basic health. Nature remonstrates in the only way possible. Symptoms more or less intense convey the symbolism of excessive attitudes. Then comes the need for decision. The thoughtful man examines the cause, and the thoughtless man falls back upon some traditional remedy which will block the symptoms. If this policy is practiced over a period of years, real damage is almost inevitable. We should appreciate the warnings of physical discomfort, for it provides the means and the incentive for mature reflection. Philosophy serves its purpose most effectively as preventive medicine, but it can also prove useful in the treatment of certain ailments which have already assumed definition. It seems to me that wisdom gently inclines the mind to moderation. If moderate policies are practiced, there is a larger probability of good health. Much sickness originates in excess of some kind, and the excess of the mind and emotions are as dangerous as those of the body. The physical economy of the human being depends upon internal relaxation, and this cannot be attained by those without adequate internal resources. The person who is naturally well-balanced is more efficient in his work, because he is without personality conflict. It is not likely that he will be too fearful of the future, too anxious over the present, or too remorseful about the past. In other words, he is not plagued with negative overtones or undertones.

It should not be assumed that the quiet man is indifferent or lacking in personality dynamic. This does not mean that the placid are always wise, but it is true that the agitated are nearly always foolish. Sedation does not confer real placidity, but even such an artificial release from tension indicates the importance of relaxation. Some people like to think that both religion and philosophy are sedatives, but it would be more fair to say that they are conditioners of man's psychic life. Philosophic disciplines develop and strengthen the internal directives and bring the personality under the administration of its own most rational part. We may assume that when the best part of man guides his conduct his life is most secure. There are many reasons why the average person is mentally or emotionally uncom-

fortable. When analyzed, however, many of these reasons are only excuses, efforts to justify mistakes entirely unjustifiable.

Let us assume for a moment that a certain man has dyspepsia. He is one of those who turn to mild sedation to alleviate the symptoms of gastritis. Examination proves that he combines the attributes of a gourmand and a gourmet. He eats too much, and he likes highly seasoned and rich food. He has made an art of eating, and is slowly digging his own grave with his teeth. If this were all there was to it, sound advice might help him, but we must search further if we would discover the secret of his intemperance. The average person does not develop a food fetish, nor does he build his life around his stomach. His gourmandizing, like his gastritis, is a symbol of a deeper complaint. We find a clue to his condition when he tells us: "Eating is the only pleasure I have in life."

In this case, the lack of personality adjustment was directly responsible for an unhappy type of pressure symbolism. Eating was both a defense and an escape. The dyspeptic was sorry for himself and felt that he had the right to find pleasure or enjoyment in some uninhibited self-expression. All the defiance in his nature centered upon one peculiar mechanism by which he sought instinctively to prove his right to do as he pleased. Pressures are never moderate, and overindulgence is the natural result. It should be obvious that in many cases sedation is used without due consideration for the real nature of the ailment. Relief only results in the person putting off the evil day when he must face his difficulty on a mature level.

Wherever there is conflict, there is *prima-facie* evidence of internal confusion and discord. Only philosophy and religion can actually correct the causes of such inharmony. Obviously, internal reorganization assumes the proportions of a major project. The individual must honestly examine himself, and realize that he is thinking and acting contrary to his own best interests. There cannot be much solid progress toward rehabilitation without self-analysis and a strong resolution to grow and improve. Here we find a basic dilemma. The person does not know how to grow, and has available to him no simple and direct method of self-improvement. He then comes to know the prevailing weakness everywhere notable in human concerns. If his business shows similar symptoms of disintegration, he can call in an expert or revise his practices along lines of proven method. If his personal relationships are unsatisfactory, he can seek counsel and guidance. If some complicated legal situation arises, his attorney may assist in clarifying the issues, but when he suffers from internal confusion, there is no agreement as to the proper course to follow. Education has not

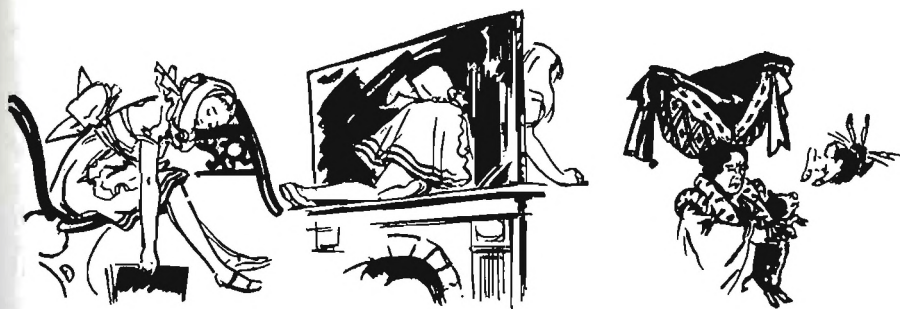
given him instruments of self-direction. Even if such were available, he probably would pass over them without realizing their importance. Thus he comes to a crisis woefully unprepared to direct his thoughts and emotions skillfully and wisely. Accepting his situation as hopeless, he reverts to the primitive instinct to run away. If such escape is impossible, he resigns himself to enduring that which cannot be immediately changed. Self-pity is a natural consequence of such disorientation.

Fear is always present when faith is absent, and faith is difficult to maintain in the presence of insecurity. Yet, either faith must grow or insecurity will increase. Faith must be built by enlarging the reference frame of character. We cannot say that philosophy can directly perfect faith, but it is the most available and useful remedy against fear. To the degree that we enrich the interior parts of our consciousness, we gain the ability to reinterpret our own pressures. First of all, an adequate philosophic concept reveals a universe of law and order, of sovereign principles, and an eternal Good. Even after the mind has revealed these enduring realities, faith must vitalize them, cause us to turn in the direction of principles, and cling to them in moments of adversity. We may not be able to alter the environmental patterns, but we can accept them as lessons and as revelations of larger truths if we can establish our interpreting faculties on a positive foundation. The moment we can face a crisis and see in it a constructive challenge we have advanced far toward solution. Our natural impulse is then to overcome or to master and to prove our own strength rather than to exhibit an inglorious weakness. No one really likes to admit defeat, but he may do so if he considers himself at a hopeless disadvantage.

To move with the universe is to receive the most powerful support available to man. To find essential laws and principles is to attain anchorage. The person is then centered, and when his resources are challenged he can defend himself with his total psychology. Case histories indicate that the person is not actually inadequate. Solution is available to him, for his problems always come on the level of his own ability. If, however, he is not integrated, he cannot command his available means. The thoughtful mind and the mature emotions of a normal person will preserve him against emergencies if he will allow them to operate on their proper levels in their natural ways. If, however, he imposes upon them negative obsessions and repeatedly endocrines them with his own sense of helplessness, he invalidates their constructive contributions. He forces himself further into his dilemma by negative visualization. Sedations can be dangerous under such conditions. Many are, to a degree at least, depressants. The continuous use of them is frequently accompanied by a reduction of morale. There

is a sensation of lassitude, a lowering of mental and emotional vitality, and a corresponding increase in psychic toxicity. A general depression may follow, and the individual finds it increasingly easy to feel depressed and to accept depression-symptoms as expressions of his own nature. Perhaps certain unpleasant symptoms seem to disappear, but a large and insidious general depression takes their place. While it is true that minor sedations are not habit-forming in themselves, the individual develops a habitual dependence upon them. He has no irresistible craving for them, but he finds their effects increasingly convenient. All he is actually doing is nursing a weakness, and this will never promote a recovery.

It should be remembered that sickness in general is moving onto a psychosomatic level. Perhaps it was always there, but we are just beginning to realize the truth. Aspirin cannot reach the psyche and bring it health or normalcy. It can only cause the body to be temporarily less sensitive to psychic pressure. It could be that this passing relief would give the person an opportunity for thoughtfulness by easing discomfort, but sedations are not generally taken for such reasons. The way to personal security is a long and difficult path and there are no shortcuts, as we like to imagine. There are, however, direct methods, which can eliminate a good part of the trial-and-error technique. The intelligent person finding himself drifting toward debility should pause and examine his life, his environment, his employment, and his social contacts. He may be coming under undue influence from undesirable friends and acquaintances. Or, as is frequently the case, his employment is unsuitable or too pressureful. Many alcoholics are the victims of their jobs. The salesman feels that he must drink with his prospective customers or must have recourse to stimulants to maintain the tempo of his work. This may seem necessary and justifiable, but alcohol is a poison, and ultimately physical or psychological symptoms will appear. Then comes sedation, which, in turn, loses its effectiveness, and the end is tragedy. In such cases decisions must be made. There is little use in building, accumulating, and planning for the future at the expense of that future. One of the richest men in America was required to live the second half of his life on crackers and milk because psychic stress had ruined his digestive system. He is reported to have said on one occasion that all his wealth could not bring him the natural comfort of a good appetite and a square meal. Therefore, watch yourself. When you need aspirin, you need something else, and you need it immediately. If you will live moderately, it will not be necessary to sweeten the intestinal tract with antacid compounds. Be grateful for symptoms. If you heed them, you will not only live longer, but enjoy living in a sensible way.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

A Historical Record of Divination

There are many reports in ancient writings and among primitive peoples of the use of a kind of pendulum for divinatory and diagnostic purposes. A general revival of interest in the subject warrants passing notice. Usually, the pendulum consists of a small object of metal suspended from a thread or cord. When held by the operator and allowed to hang free, this pendulum seems to gain an independent motion circling clockwise or counter clockwise or swinging to and fro. In Asiatic countries, the pendulum is used to diagnose pregnancy or to determine the sex of an unborn child. Among country people, it is also employed to determine the fertility of eggs, and there are records that it is used like the divining rod to discover water or minerals. To what degree this motion of the pendulum is due to the subconscious action of the person holding it has not been determined, but on many occasions it appears to reveal facts beyond the knowledge of the operator. Its activity is generally ascribed to the presence of magnetic currents, either in the atmosphere or emanating from the object which is being examined.

One of the earliest and most dramatic accounts of the use of the pendulum for divinatory purposes is found in the writings of Ammianus Marcellinus, a Roman author, who accumulated a variety of curious incidents and circumstances. From the implications in his writings, the practice which he describes was already long established

and reached Rome among the theurgical practices of Grecian magicians and soothsayers. A translation of the fragment is substantially as follows.

During the reign of the Emperor Valens, about A. D. 371, a group of Greek theurgists was arrested and brought to trial for having attempted to ascertain by magical rites the name of the person who would succeed to the throne of Rome. The paraphernalia used in this experiment of divination was brought into the court as an exhibit, and the unfortunate magicians were required to explain in detail the ceremonies which accompanied their strange rites. In order to loosen the tongues of the accused, they had been subjected to torture, and were therefore "eager" to tell all. The principal exhibit was a small table in the form of a tripod, which the magicians had constructed of laurel wood. The work was done with solemn rituals, and according to the motions of the heavens and the positions of the stars. In shape, the small table was a copy of the Delphian tripod, the most sacred and famous of the Grecian oracles. When it was completed, it was consecrated by pronouncing over it words of magical power and great potency. The magicians then placed their hands upon the top of the table, causing it to move about, much like the planchette or the Ouija board. When everything was in readiness and it was determined to seek the secrets of futurity, the tripod was placed in the center of a room which had been purified by the burning of Arabian incense. On the table of the tripod was then placed a round, shallow bowl, composed of various metallic substances carefully blended and mingled according to an ancient formula. This bowl was purified and consecrated by theurgic powers.

On the circular rim of this dish, the four-and-twenty characters of the alphabet were engraved with much skill and placed at exact distances apart. Incidentally, divinatory bowls of this kind have been found in the ruins of many ancient culture sites throughout the Near East. They are also still to be seen and no doubt employed among Arabic peoples. When the preparations were complete, one of the Greek theurgists, dressed from head to foot in purified linen garments, and carrying branches of the sacred laurel in his hand, propitiated the god who made responses to oracles, and invoked his presence with all the due gestures and reverence suitable to the occasion. He approached the tripod and held over it a ring of pure gold suspended at the end of a fine linen thread. The ring, after having been also duly consecrated, together with the thread, was allowed to hang motionless above the center of the bowl at a height so that the swaying of this pendulum would cause the ring to strike the rim of the bowl. After a certain length of time and at the pleasure of the deity who controlled

the ceremony, the ring began to swing about, striking, in turn and at intervals, certain letters inscribed on the bowl. At the beginning of the rite, the ring struck out heroic verses and other words which revealed that the oracular spirit was operating. Many questions were answered with obscure statements which had to be interpreted by the wise. It was at the height of this divination that the resolution came to inquire as to the name of the illustrious person who should succeed the Emperor Valen.

When the question was asked, the ring darted out and touched in proper order the letters T-H-E-O-D. At this moment, the spell of the oracle was broken, because one of the Grecian theurgists exclaimed that undoubtedly Theodorus had been selected by fate. Confident that they had the correct answer to their question, the Greeks made no further effort to advance the inquiry, and closed the ceremony. In some way, probably through injudicious discussion, the circumstances were carried to the emperor by an informer, with tragic results for the poor Greeks. The historian Gibbon extends the account, and we learn that the emperor was profoundly impressed by the report which reached him. He made no effort to deny the validity of the oracle or to disregard its warning. The Grecians were not arrested for the perpetration of a fraud, but because they had broken a law of Imperial Rome which forbade astrologers and magicians generally from inquiring into the destiny of the reigning family. To protect himself from a popular rival who seemed to be his divinely appointed successor, Valen caused Theodorus to be put to death. In due time, the emperor joined the shades of his ancestors, and was succeeded by Theodosius. This is peculiar, because the letters of the oracle were correct. If the Grecian diviner had not interrupted the swinging ring before it completed the word, the story might have had a different outcome. Those among the Romans who pondered this curious incident were of the opinion that the fates themselves had interposed, so that it would be impossible for the god of the oracle to fail. The Imperial displeasure fell upon the wrong man, which would not have been the case had the full name been spelled out.

As preserved by several writers, it is quite possible that the account had a substantial foundation. The swinging pendulum played quite a part in Roman politics, but those who used it successfully had the wit to keep their finding to themselves.



Happenings at Headquarters



The School of the Society held its first Summer Seminar in July and August. It is our plan to have three regular Seminars each year for those interested in a systematic program of study. Mr. Hall chose as his subject "Religious Counseling," summarizing 35 years of experience as a teacher and advisor on problems involving almost every phase of human life. Mr. Drake chose as his topic "Plato's Therapeutic Psychology," and pointed out Plato's basic contributions to modern psychological theories and techniques. There were two guest instructors. Dr. Ross B. Thompson, F. A. C. O. S., presented "Tests of Normalcy and Abnormalcy." His material dealt with a standard of normalcy as a key to medical diagnosis and preventive therapy. Dr. Keiffer E. Frantz, a member of the American Psychiatric Association, chose to discuss "Psychological Development as Reflected in Drawings." He dealt with the integration process as revealed by the drawings of students of Analytical Psychology. It is felt that Seminars of this kind broaden the foundation of the student and keep him abreast with the latest findings in related fields. Our Fall Seminar will begin early in October, and those interested are invited to communicate with the Society.

* * *

Mr. Hall will give a series of six lectures at the Ebell Society in Oakland, California, beginning Sept. 12. This series will be open to the public, and we suggest that you tell your friends in the area. If you will send us their names and addresses, we will be glad to mail them programs.

* * *

A series of talks on the five Yogas was given by Mr. Hall for the Glendale Church of Religious Science. A digest of these important lectures will appear in the winter issue of Horizon.

* * *

Now that the summer vacations are over would be the perfect time to enroll in one of the extension courses offered by the Society. The first-year's work on THE BASIC IDEAS OF MAN is a liberal education in

essential knowledge. We have received many letters telling us that this work has opened a new world of understanding and inspiration. The second-year's course, STUDIES IN CONSCIOUSNESS, is a comprehensive survey of man's search to know the wonders of his own inner life. In these difficult times, what could be more practical or useful than an investment in well-being? We will be happy to send you descriptive information. Folks sometimes wonder why they should keep on studying after they graduate from school. Actually, we are in this world to grow and unfold our inner natures. We are rewarded for such effort by increasing security, happiness, and peace of mind. More than this, we are in a better position to assist others.

The present list of Study-Groups is included here for your convenience. If you would like to participate in these discussions of philosophy and related matter, we suggest that you contact leaders in your vicinity. We supply outlines of study to persons interested in forming such groups.

L. EDWIN CASE - 8421 WOODMAN AVE., VAN NUYS, CALIF.

RALPH F. CUSHMAN - 5622 LAUREL CANYON BLVD., N. HOLLYWOOD

ELAINE DE VORE — 3937 WAWONA ST., LOS ANGELES 65, CALIF.

MARGARET A. DOBSON - 504 S. LAFAYETTE PARK PL. LOS ANGELES, CAL.

JOHN C. GILBERT - 15 N. W. 12th AVENUE, MIAMI 36, FLORIDA.

Dr. S. R. Mandal - 113 W. 57th St., (Suite 703) NEW YORK 19, N. Y.

WILFRED F. ROSENBERG - 318 BLUE BONNET BLVD., SAN ANTONIO 9, TEX.

G. A. WILLIAMSON - 5307 INDIA AVE., ARLINGTON, CALIF.

MRS. AIMEE P. WILT - 6524 LOUISVILLE ST., NEW ORLEANS 24, LA.

P. R. S. HEADQUARTERS GROUP - L. EDWIN CASE.



Of Cautious Utterance

Martin Van Buren was famous for his noncommittalism. One day a heavy wager was made that Van Buren would evade even the simplest question. In due time, to settle the wager, he was asked: "Where does the sun rise?" Van Buren's brows contracted. He hesitated, and then said: "The terms east and west, sir, are conventional; but I - " The interrogator interrupted. "Thank you, I have lost my bet."



Jack and the Beanstalk

THE fairy tale of *Jack and the Beanstalk* recurs in various forms in the folklore of several nations including the Russian, Persian, and East Indian. There is even a similarity traceable in the creation myths of the Hopis and Zunis of the American Southwest. The principal theme is, of course, the miraculously growing beanstalk. Here is a variance of the Hindu rope trick and the mysterious mango tree which unfolds from its seed, matures, blossoms, and bears its fruit in the space of half an hour. The Indian medicine priest, according to the report of Charles Lummis, grew corn in the same wonderful way in their religious rituals. Although the rope trick has been reliably reported by travelers since the time of Marco Polo, it is still generally assumed that the account belongs in the sphere of legend.

Most folklore is rooted in folk consciousness, and should be interpreted in the same manner as the dream experiences of individuals. Jack plants his mysterious beans, and the following morning they have grown into a gigantic stalk that rises from the earth and reaches to a strange world beyond the clouds. The adventurous Jack, climbing the beanstalk, comes to the abode of an evil giant, who seeks to destroy him. After several dangerous adventures, Jack is able to reach his beanstalk and climb down again to his own world. The giant follows, but Jack, cutting the beanstalk, causes the miraculous growth to fall, and the giant is killed. With variations upon this theme, Jack is saved and lives happily ever after.

Obviously, the fairy tale has psychological overtones. Let us assume that Jack lives in his humble little house on the plane of objective consciousness. Here things that happen have reasonable explanations, and there are no wicked giants with which to contend. There is also another world which is the abode of fantasy. It is a tenuous atmosphere, a sphere of pressures, impulses, and intensities, which lie above and beyond the clouds. Normally, there is a division between the conscious and subconscious spheres of the human personality. The beanstalk becomes the connection between these planes, or levels, of sub-

jective function. This beanstalk is completely fantastic, and is no more nor less than an extreme exaggeration of the natural properties of this important legume. The human being is endowed with the ability to visualize certain exaggerations and to cause them to present a valid appearance to his mind. By imagination we make contact with levels of awareness which transcend our normal condition, and enjoy a vicarious participation in the impossible and the improbable. The moment we daydream we create an imaginary world, and as we continue this habit our fantasies appear increasingly real, until sometimes they completely possess us and cause a psychological obsession.

It is a common experience, not too well understood, that the journey to the unconscious is accompanied by unusual hazards. To unlock the inner life is to open a Pandora's box. We discover that there is a stratum within us that is laden with frightful ghosts and monsters. Actually, these are the symbols and pressure-images of our ancient selves. We have gradually outgrown a primitive condition, but this remains locked within us, and, when unwisely released, may have disastrous results. This is especially true in certain forms of psychism, which are actually possession by the archaic. The jungle in us comes out; the savagery is released; and deep sadistic or masochistic pressures are revived and released.

Occasionally, cases are brought to my attention in which sensitive, introverted, and neurotic persons have gradually come under the influence of internal psychic phenomena. They hear voices; they are given messages; they see colors and lights and even beautiful scenes and are duly impressed. They have found a kind of psychic Summerland, pleasant and gratifying, and to a large measure, a fulfillment of secret desires and ambitions. During this illusionary interval, there may be revelations and guidances and subtle promises of wonderful things to come. The objective self, actually hypnotized by the spirit of fantasy, enjoys this escape from prosaic realities, and basks in the rarified atmosphere of a psychic Shangri-la. Then a transition takes place, a slow and gradual disintegration of this internal paradise. Long shadows appear; the voices change their tones; and the symbols become menacing and frightening. A long and intensifying program of psychic persecution sets in and continues until the victim either rebels and reintegrates his personality or succumbs to mental disorder. Under such conditions there is talk of demonism, of black magic, and of evil spirits, but the reality lies in another direction. By becoming negative in the objective parts of his personality, the individual has loosed a quantity of psychic pressure from within himself. He has released it more rapidly than he can control, direct, or transform its symbolism. Normally, man is gradually building the strength to overcome him-

self. He faces his internal shadow by gentle degrees, and can combat its symbolical symptomology with the resources which he is building and strengthening.

Jack's ascent of the beanstalk is a veiled account of the "perilous journey," which was part of the Mystery ritual of ancient Secret Societies. It was always accompanied by trial and tribulation, and the traveler faced both real and imaginary dangers. Usually, the rites were performed in subterranean chambers and passageways beneath the temples. The path of the wayfarer led across the threshold of consciousness into the underworld of fantasy. Here ghosts and demons attempted to block the road, and monsters of forbidding shapes roared and howled in the gloom. Eliphas Levi called this world of phantoms the astral light, and warned his disciples of the mortal dangers that infested this region. It is a common experience of idealists to pass through a period of subjective disorientation, to depart from the obvious, to succumb to the influence of the unknown. Actually, the unknown, like the dark closet that frightens the child, is formidable only because we populate it with specters.

When Jack reaches the top of the beanstalk, he finds there the castle of the ogre, a genial giant who likes to devour small children. In stories of this kind, the ogre or the witch nearly always is a devourer. We should understand that the unconscious is experienced as something which wishes to absorb or devour the objective self-focus. The existence of the person is threatened, and he is inclined to sink into a state of nonentity. His will, his mind, his personal consciousness are undermined, and he loses the security of a factual integration. We observe this too often on the level of psychological research. To drift into vagary is to gradually destroy identity. We also know that advanced alcoholism and narcotic addiction produce the same phenomena. The person is dissolved in his habit. The individual loses his power to act and to preserve the resourcefulness which he has developed. Thus, the subconscious overcomes the conscious, and the internal life is ruled by ghosts or fantastic monsters of blind force and irresistible impulse.

Jack seeks to escape, and finally reaches the magical stalk up which he climbed in his foolhardy adventure. Pursued by the giant, he hastens back again into the mortal world with its familiar environment. He finds, however, that the pressure of the unconscious attempts to follow him, and that his only safety lies in destroying the magical plant which connects the two spheres. He therefore cuts the beanstalk with an ax, and as it falls it brings about the death of the giant. In Hindu legendry, illusion is represented as a tree, the snake branches

of which fall like the fabled banyon, and, taking root, spread endlessly. The Eastern sage is ordered to take the sword of quick detachment and cut the twining branches low. In other words, only the enlightened will, realizing the danger of fantasy, can be the sword which destroys the magical plant. When the beanstalk is cut and falls, all of the negative power of imagination falls with it, and a dismal incident is terminated. We all live in a world complicated by the tendency to fantasy which is locked within us. We all naturally incline to take refuge in imagination when under the pressure of circumstances. We do not realize how we weaken our own resources when we fail to meet problems objectively. Whatever we evade or seek to escape becomes a phantom in our subjective natures. Here our habits have being and all our moods engender ghosts. In this way truly the living are ruled by their own dead selves. There is no worse haunted house than the human subconscious. We must all face it some day, but only after we have become equipped to meet the emergencies which it presents.

It appears at times as though the unknown seeks to devour the known. We become so convinced of the power of imponderables that we are utterly confused. It is for such reasons that philosophy, religion, and science have been evolved and advanced. They contribute to orientation and transform the unknown from a dark and gloomy threat to survival into a benevolent sphere of constructive opportunity. By degrees we become wiser, and in this way escape the clutches of fear. Ignorance and fear must always accompany each other. Faith transforms the fearful and gives us the assurance that the universe is a constructive and purposeful creation. Recognizing basic good and immutable law, we cannot fall into the delusion of evil. Strengthened by positive concepts, imagination bridges this world and joins it to a better place. Most of all, enlightenment bestows the wisdom and courage with which to explore ourselves. Knowing the proportions of our own weaknesses, and equipped with the proper remedy, we are not likely to be dissolved in doubts or anxieties. Even more important, we do not add further intensity to our subconscious pressures. These pressures, in order to be sustained, must be continuously fortified with an appropriate nutrition. Fear lives upon fear, and dies when fear ceases. The saying that the things we fear will come upon us is psychologically true. There will always be fear until the instinct itself is redeemed by faith.

Through the integration of a normal and healthy personality and the maintenance of normalcy, we transform the very substance of the unknown within us. It appears truly benevolent, and the adventure of seeking is no longer fraught with dangers. Jack, unfortunately,

was a simple lad, equipped only with his own audacity. He was not sensible enough to be afraid, nor did he have the wisdom which conquers fear. He is typical, therefore, of the average person attempting a dangerous experiment. Those who seek to master the mysteries of Nature, both around them and within them, must have the skill and the understanding suitable to the work at hand. Lacking these attributes, they must cling to the familiar or be devoured by the unknown. There can be no doubt that the fairy tale is the dramatization of an experience which has touched countless lives. It is an instinctive warning out of experience and should be well-remembered.



SYMBOLISM OF ORIENTAL RELIGIOUS ART

By *ORLANDO A. BELTRAN*

FOREWORD BY

MANLY P. HALL

This book was compiled to assist students of Oriental religion, artists, and antiquarians to identify the various images, figures, and designs found in the religious artistry of Asia. It meets a real and definite need for text dealing with this obscure subject in a simple and readable manner. To the philosophical-minded, it explains the attributes of the various deities and Bodhisattvas, by which their mystical significance is more easily understood. The book is profusely illustrated from original examples in Mr. Beltran's and Mr. Hall's private collections and the Library of the Society.

Mr. Beltran received a warm note of appreciation from the distinguished Oriental scholar, Dr. W. Y. Evans-Wentz. The opening paragraph of the letter reads: "Congratulations upon the publication of *Symbolism of Oriental Religious Art*. It is, indeed, a genuine contribution to the advancement of right knowledge, and one more bond of right understanding between the Orient and the Occident. May it enjoy to the full the success it merits."

All copies of the book are bound by hand, following the Oriental style, with colorful and beautiful fabrics. — Price \$7.50 (*Plus tax*)



Library Notes

On the Nature of the Gods

By A. J. HOWIE

MARCUS TULLIUS CICERO (106-43 B. C.)

The ready accessibility of books and lesser printed material rather isolates the modern student of philosophy and comparative religion from the stimulating contest of ideas that take place when thinkers talk aloud to each other. Too many readers are inclined to accept the words on the printed page as gospel truth, incorporate them into their thinking, and limit their conversational contributions to innumerable quotes. It takes considerable moral conviction to speculate about your own ideas in the presence of friends, to accept their critical banter, or to permit them to call your time on the weaknesses of your reasoning; it takes greater stamina to meet antagonistic repartee, especially from those whose opinions you may not respect.

It is interesting to read the dialogues of the ancients. Many of them are retrospects of actual discussions among the progressive moderns of their times. These men were no respecters of persons. In fact, they seem to have delighted in needling each other about sacred cows. Incautious remarks were caught up and repeated freely. They took great delight in discomfiting some poor unfortunate who was nursing a pet idea. This was not done so much out of malice as to add spice and bite to conversation. Men were popular because of their brilliant conversation. There have been later periods when groups gathered in similar delightful bull session discussions. Today, such opportunities are rare because the driving tempo does not permit leisure and there is greater diversity of interests.

If you have not read already the three dialogues of Cicero *On the Nature of the Gods*, maybe you should discover them. They will require a little leisure and a quiet corner for their perusal. They were dedicated to M. Brutus and published in the early part of 44 B. C. The imaginary conversation is supposed to have been held about the year

76 B. C. at the house of C. Aurelius Cotta, the then pontifex maximus (consul 75 B. C.). Cotta takes the part of the New Academician attacking and overthrowing the doctrines of others without advancing any dogma of his own. In the three dialogues, the speculations of the Epicureans and the Stoics on the existence, attributes, and providence of a Divine Being are discussed, the debate being illustrated and diversified by frequent references to the opinions of the most celebrated philosophers. The number of sects and individuals enumerated is so great, and the field of philosophic research thrown open is so wide, that one authority believes that Cicero could not have had recourse to all of the original sources, but must have used a manual or summary such as might have been compiled by a teacher for the use of his pupils, a compendium of the tenets of different schools presented in condensed form. At any rate, the dialogues are challenging and stimulating to an analysis of all religious thought.

The following partial digest is merely suggestive of what the dialogues contain. The original translations must be read to be appreciated. The doctrines concerning the nature of divine essence as propounded by three of the most influential sects among the ancients (ancient 43 B. C.) are defended by an illustrious advocate of each group. The dispute is carried on with a mixture of gravity and raillery; and though all of the arguments will not bear the test of unprejudiced reason, yet some of them are forceful and persuasive—at least provocative of further consideration.

BOOK I

There are many branches of philosophy not yet sufficiently explained, and the questions concerning the nature of the gods are particularly difficult and obscure. The entire subject is most worthy of inquiry and necessary towards modelling religion. The opinions of the learned are so numerous—and so different from each other—that a strong argument is provided toward proving that ignorance is the cause or origin of philosophy; and that the Academics are prudent in refusing their assent to things uncertain. For what is more unbecoming to a wise man than to judge rashly? or what rashness is so unworthy of the gravity and stability of a philosopher as to conceive wrongly, or to defend that which he has not thoroughly examined or does not clearly comprehend?

Many have *maintained* that there are gods. Protagoras *doubted* that there are any. Diagoras Melius and Theodorus of Cyrene *denied* that there are gods.

Those who have affirmed that there are gods express such a variety of sentiments and have so many dissensions among themselves that it is tiresome to enumerate their opinions. They give us many relations

of the forms of the gods, their place of abode, and the employment of their lives, but the crux of the dispute is whether the gods are wholly inactive, quite indolent, and free from all care and administration of affairs; or whether the gods made and constituted all things in a beginning, and whether they will continue to actuate and govern them to eternity.

Some philosophers, both ancient and modern (43 B. C.), conceive that the gods take not the least cognizance of human affairs. If their doctrine be true, of what avail is piety, sanctity, or religion? And if they take no care of us, nor regard our actions, and if mankind can receive no advantage from them, why adore them, honor them, or pray to them? Piety can not thrive on dissimulation; and without piety, neither sanctity nor religion can be supported. If we cast off piety towards the gods, faith, society, and justice may likewise be destroyed.

The philosophers who conceive the whole world as directed and governed by the will and wisdom of gods do not stop here, but assert that the deities consult and provide for the preservation of mankind. They think that the fruits and other produce of the earth, the seasons, the variety of weather, and the change of climates are designed by the immortal gods for the use of man.

Carneades has advanced so much argument against these opinions that men who are not naturally slothful should be excited to search after truth. There is nothing about which the learned and unlearned differ so strenuously as about what truth is. And since their opinions are so repugnant to each other, it is possible that none of them may be right; and it is absolutely impossible that more than one may be right. I may be able to pacify well-meaning opposers who will be glad to learn; and confuse invidious censurers so that they will repent of their unreasonable contradictions. For those who object as friends are to be instructed; and those who pursue as enemies are to be repelled.

If it is difficult to know all the doctrines of any one sect, how much more difficult it is to know the beliefs of every sect. I do not profess to be a master of such a noble faculty. Neither do I claim that nothing has the appearance of truth. But I do say that some falsehoods are so blended with truths, and have such a resemblance to them, that there is no certain rule of judging and assenting. On this premise is founded the tenet that many things are probable which, though they are not evident, have so persuasive and beautiful an aspect that a wise man chooses to direct his conduct by them.

To free myself from the reproach of partiality, I will publish the sentiments of philosophers concerning the nature of the gods, by which means all men may judge which of them are consistent with truth.

Thus they may choose what they ought to preserve concerning religion, piety, sanctity, ceremonies, faith, oaths, temples, shrines, and solemn sacrifices.

The dispute was held at the home of my friend C. Cotta. With him were C. Velleius, the senator, who was then reputed by the Epicureans as the ablest of their countrymen; Q. Lucilius Balbus, a great proficient in the doctrine of the Stoics. If M. Piso had been present, none of the major sects would have been without an advocate.

Cotta: "We have been discoursing on the nature of the gods, a subject that has appeared always very obscure to me. I prevailed on Velleius to give us the sentiments of Epicurus. If it is not too much trouble, Velleius, would you repeat what you have just said?"

Velleius: "Well, this person (Cicero) will be no help, for both of you have learned from the same teacher to be certain of nothing."

Cicero. "Do not think that I was an assistant to that teacher (Philo). I was only another auditor with an impartial and unbiased mind, and under no necessity of defending any particular principle."

After this byplay, Velleius, with the confidence peculiar to his sect, dreading nothing so much as to seem to doubt anything, began as if he had just descended from a council of the gods and Epicurus's interval of worlds.

Velleius: "Listen to no invented tales, not to the Operator and Builder of the World, the God of Plato's *Timaeus*, nor to the *Providence* of the Stoics, nor to that round, burning, voluble deity, the world, endowed with sense and understanding; nor to prodigies and wonders of dreamers. For with what eyes of the mind was your Plato able to see that vast workhouse in which the world was modelled and built by God? the materials, tools, machines, servants employed in such a tremendous work? How could air, fire, water, and earth pay obedience and submit to the will of the Architect? He describes a created world, in a manner formed with hands, which he yet says is eternal. Do you think anyone skilled in philosophy would conceive of something everlasting as having had a beginning?"

"If your Providence, Lucilius, is the same as Plato's God, why did she make the world mortal, and not everlasting. And I ask both of you, why did these world-builders start up so suddenly after lying dormant for so many ages? We should not conclude that there were no ages before there were worlds. We can have no idea of time before time was."

After pursuing his attack upon Plato and the Stoics, he then reviews briefly the theories of some 27 famous philosophers, commencing with Thales of Miletus and ending with Diogenes of Babylon, concluding thus:

"I have hitherto rather exposed the dreams of dotards than given the opinions of philosophers. The tales of the poets, whose sweetness of language makes them noxious, are not much more absurd; who have introduced the gods enraged with anger and inflamed with lust; their wars and their wounds; their hatreds, dissensions, discords, births, deaths, complaints, lamentations; their indulgences in all kinds of intemperance and adulteries; their amours with mortals; mortals begotten by immortals. To these erroneous flights of the poets may be added the prodigies of the Magi, the extravagances of the Egyptians, the prejudices of the vulgar which are most uncertain."

With this sweeping judgment, he says that anyone who agrees that these tenets are rash and unconsidered, must entertain a veneration for Epicurus who taught the existence of the gods based on the premise of a *prenotion* or natural idea of a deity that is so widely exhibited even among primitive people. "Since it is the constant and universal opinion of mankind, independent of education, custom, or laws, that there are gods, it must necessarily follow that this knowledge is implanted in our mind, or rather is *innate* in us. Epicurus, who not only discovered the almost hidden secrets of nature, but explained them with ease, taught that the power and nature of the gods are not to be discerned by the senses, but by the mind; nor are they to be considered as bodies of any solidity, or reduceable to number; but as images perceived by similitude and transition. Epicurus freed us from the superstitious terrors of a fatal necessity, divination. We have no dread of those beings whom we have reason to think entirely free from all trouble themselves, and who do not impose any on others. We pay our adoration with piety and reverence to that Essence which is above all in excellence and perfection."

Cotta then responded courteously while proceeding to take apart the whole fabric of the argument: "I can not easily see why a proposition is either true or false. But if you ask me if I agree with you, I must answer in the negative. When I was in Athens, I went often to hear Zeno. Even then it was easier for me to discover what was *not true* rather than what *is*. If you should ask me what God is, or what his Essence, I should have to follow a noble example set by Simonides when the tyrant Hiero asked him the same question. He asked a day to consider it; then he begged two days more; then he continued to ask for more days. Finally Hiero asked the reason, and he answered that the longer he meditated on the question, the more obscure it appeared to him.

"As to whether there are gods or not, I believe it would be dangerous (76 B. C.) to be on the negative side in public. I, as a priest, would certainly like to have it demonstrated and proved, for many notions which seem to convince us that there are none flow into the

mind to disturb it. I shall not dispute the existence of the gods, but I shall oppose the reasons you give for it, because I think that they are insufficient.

"You said that the general assent of men is an argument strong enough to induce us to acknowledge the being of the gods. This is not only a weak argument, but it is false. For how do you know the opinions of all nations? I really believe that there are many people so savage that they have no thought of a deity. And what do you think of the atheists who very plainly deny the very essence of a deity? You mentioned Protagoras. He was banished by the Athenians and his books burned because his treatise *Concerning the Gods* opened with the words: 'I am unable to arrive at any knowledge whether there are, or are not, any.'

"I allow that *there are gods*. Instruct me then concerning their origin, their whereabouts, their body, mind, and course of life, for I am desirous of learning. You have quoted many opinions. But where is Truth? Are you concealing something from me? It is the opinion of some that Epicurus, through fear of offending the Athenian laws, has allowed a deity in words, and destroyed him in fact. Many of his *Select Sentences* are ambiguous. He believed that there are gods; and he was most exceedingly afraid of that which he declared ought to be no objects of fear, death and the gods.

"What reason is there for men to worship the gods when the gods, as you say, not only do not regard men, but are entirely careless of everything and absolutely do nothing. Can there be any glory in that nature which only contemplates its own happiness? Besides, what piety is due to a being from whom you receive nothing? Or how are you indebted to him who bestows no benefits?

"What think you of those who have asserted that the whole doctrine concerning the immortal gods was the invention of politicians, whose view was to govern that part of the community by religion which reason could not influence? Those who were deified after death because they had benefited men, were valiant, illustrious, and mighty.

"Posidonius has well observed that Epicurus believed there were no gods, and what he said of them was only a *finesse* to avoid danger; he could not have been so weak as to imagine that deity has only the outward lines of a simple mortal without any real solidity; that he has all the members of a man without the least power to use them; a certain, thin, pellucid being, neither favorable nor beneficial to any one, neither regarding nor doing anything. In the first place, there can be no such being in nature. If the deity is truly such that he shows no favor, no benevolence to mankind, away with him! Why should I entreat him to be propitious?"

(To be concluded)

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